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THE LONDON QUARTERLY REVIEW

OCTOBER, 1924

AN EPISTLE OF ETERNAL REALITIES¹

READERS of James Smetham's Letters will recall a striking passage in which he describes his discovery and reverent study of the Epistle to the Galatians. 'Just now the Epistle to the Galatians is a kind of Mont Blanc in importance and attractiveness. . . . No labour seems too great, no reiteration too frequent, if one can but really grasp such a piece of work as the Galatians so as to give it over, simplified and impressive, into the hands and hearts and heads of half a dozen others.' To very many persons such enthusiasm is simply unintelligible, but it is the kind of Bible study which proves really effective. The Epistle to the Galatians is not, as it appears to too many, a piece of antiquarian and barely intelligible theology, but a great human document, filled with divine light and power—a living, spiritual force operating through many generations, and—only if it be understood—a potent dynamic in the life of to-day. It contains a perennial charter of Christian freedom. In the sixteenth century it almost changed the face of Europe, and it is of vital significance for the churches and the nations of our time—for all who have eyes to see.

It is the object of the present article to draw attention to recent literature dealing with another New Testament epistle, known from the second century by the title 'To Hebrews.' It deals essentially with the Eternities, and therefore is itself an apposite, if not very obvious, 'Tract for the Times'—a living message for peoples distracted by political confusion and civil and social strife of tongues. Of Smetham says in another letter, 'I am at present on the

¹ *A Critical and Exegetical Commentary on the Epistle to the Hebrews*, by James Moffatt, D.D. (T. & T. Clark, 1924.)

Epistle to the Hebrews. The great difference of such a subject from all others is that all the interests of Time and Eternity are wrapped up in it. . . . The Voice seems to shake the heavens and the earth in order to establish in the hearts of the obedient the Kingdom that cannot be moved.' But, as an artist and seer like Smetham well knew, insight and imagination, as well as careful detailed study, are necessary if the true significance of the Epistle is to be discerned. Such study makes all the difference, he says, between 'a well-constructed but breathless body, beautiful and strong, and the same body when the breath of life comes into it. It gazes, it speaks, it moves with ease, simplicity, and power; it is warm, glowing, attractive, influential at every pore.' He that hath ears, let him hear. The translation of the original Greek into English may be a difficult task, but it is as nothing compared with the task of translating that English into language which will enlighten and quicken readers in the twentieth century with thoughts that breathe in words that burn, as the writer of the Letter two thousand years ago meant his readers to be illumined and set on fire. Is there for us any real access to Eternal Realities? How shall we draw near to the Holy of Holies, the living presence of the Eternal God? Is the way through Christ itself eternal? Is the religion of Christ abiding, adequate for all conceivable human needs—final, absolute, divine? Is Jesus Christ in very deed the same yesterday and to-day, yea, and for ever? Happily readers of to-day, in trying to answer these questions, have the assistance of true *scholars*—men who can teach others because they are still learners themselves. Scholars in the conventional sense of the word are valuable in their place, but they may be what Scott called Dryasdusts, and Carlyle 'hide-bound pedants.' The true expositor is one who can tell first the dream and then the interpretation thereof. He has been compelled to confront the enigma of life, 'the burden of the mystery of all this unintelligible world,' but he is also enabled to gain such glimpses

of its solution as divine revelation has given to guide the weary, wandering spirits of men, till we all see face to face, and know even as we ourselves have all along been known.

Such an interpretation the Epistle to the Hebrews has this year received in the latest volume of the International Critical Commentary, written by Dr. James Moffatt, to which we desire to call the attention of our readers. It takes rank among the best, if it be not itself the very best, of English commentaries on what the exegete himself describes as 'the little masterpiece of religious thought,' which towards the close of the first century A.D. 'began to circulate among some of the Christian communities.'

In saying this, and drawing special attention, as we hope to do, to Dr. Moffatt's work, we are not unmindful of the extant valuable literature of the Epistle in English, greatly enriched as it has been during the last thirty years. Bishop Westcott's volume, first published in 1889, remains still the standard commentary for English students, a fine specimen of the work of the famous Cambridge trio of exegetes. Dr. A. B. Bruce, whose 'exegetical study' of the Epistle 'does not profess to provide a detailed commentary,' is one of the 'three Scottish expositors of Πρὸς Ἑβραίους to whose memory Dr. Moffatt dedicates his book. The other two are A. B. Davidson, whose unpretentious work is a kind of classic handbook, and Marcus Dods, who undertook this Epistle in the 'Expositor's Greek Testament.' A similar service for the Century Bible was rendered by Professor Peake, whose high reputation as a biblical scholar is here well maintained. Dr. W. F. Moulton wrote a lucid and scholarly commentary on the Hebrews for Bishop Ellicott's series, and a son of one of his collaborators, Dr. George Milligan, published in 1899 a helpful book on the theology of the Epistle. A still more complete study of its theological teaching is to be found in Dr. Scott Lidgett's *Sonship and Salvation* (1921). Dr. Lidgett, while disclaiming any attempt to write a commentary on the Epistle, has done more for its

detailed exposition than many professed commentators. He depicts the individual trees in the wood the better, not the worse, because he views each in the light of the whole. He finds the key to its interpretation in 'our Lord's Sonship and in all that His Sonship reveals.' Students of the Epistle will best appreciate the careful work contained in this volume. In this connexion we may mention a valuable series of expository studies published by the Rev. J. Grange Radford, B.D., under the title of *The Eternal Inheritance*. Mr. Radford writes for English readers, and he invests his theological exposition with the charm of a clear style and abundant illustrations, so that the work of a scholarly student becomes attractive to a popular audience. Dr. Du Bose's *High Priesthood and Sacrifice* is a mystical treatise based upon this Epistle. The author is an American theologian whose work was rated very highly indeed by the late Dr. Sanday. Some readers will be repelled by its mystical note, while others will find in the small volume, closely packed with thought, a measure of illumination such as no ordinary exegete can give. Canon Nairne, in his *Epistle of Priesthood* (1913), has given what is in some respects the finest and most sympathetic interpretation of all, full of fruitful suggestions—a book which bears reading and re-reading by those who would make the meaning of 'Hebrews' their own. One of the latest additions to a still growing literature is contributed by Dr. E. F. Scott, of Union Seminary, New York, in his *Epistle to the Hebrews, its Doctrine and Significance* (1922). Dr. Scott, whose work on the Fourth Gospel is well known, complains that some of the above writers have been 'warped in their approach' to this study by old prepossessions, and he claims to have remedied their bias by 'examining this difficult Epistle from several new points of view.'

Dr. Moffatt's comprehensive work combines some of the chief excellences of its predecessors with additional qualities all its own. It was drafted, he tells us, ten years ago, and in his standard *Introduction to the Literature of the New*

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Testament he has devoted thirty or forty pages to 'Hebrews,' such as few men but himself could write. These indicate the lines upon which his later study is based. It would be out of place to describe or commend the abilities of one of the first living New Testament scholars. Dr. Moffatt's learning is equalled only by the facility and versatility with which he uses it. He is as familiar with modern poetry and fiction as with recondite authors and periodical literature of which many well-informed readers have never heard. These and other qualities—*quae nunc praescribere longum est*—have been devoted to Πρὸς Ἑβραίους in what has evidently been a labour of love. Professor Moffatt has made a fresh and special study of the criticism of the text, besides a 'first-hand study of the Wisdom literature of Hellenistic Judaism as well as of Philo,' and in passing has read through 'the scattered ethical and philosophical tracts and treatises of the general period.' Lest any should be discouraged by his mention of 'the remains of Teles and Musonius Rufus,' we may add that they may go far before finding an interpreter of Scripture better acquainted with the spiritual needs and conflicts of modern times, or the best way of bringing the light of revelation to bear upon them, than Dr. James Moffatt, whose latest work is before us.

In the wide field of material which belongs to what is generally known as 'Introduction' we may confine ourselves to two questions only, specially emphasized by Professor Moffatt—Who wrote the Epistle? and for whom was it written? The first is by general consent answered, as by Origen in the third century, 'Who exactly wrote it, God only knows.' We know at least that it was not written by St. Paul, and are not disposed to discuss whether the guess-work which puts forward as author Barnabas, or Luke, or Clement, or Apollos, or even Priscilla (Harnack), is the more probable or the less supported by evidence. 'The identity of the author and his readers must be left in the mist where they already lay at the beginning of the

second century,' says Dr. Moffatt, and in this most instructed readers will agree. The other postulate which he puts forward as necessary to an intelligent reading of the Epistle is not quite so obvious. It is indeed certain that the title 'To Hebrews' does not come from the author, but represents a very early conjecture, which was generally accepted by tradition and has given a certain bias to interpretation. Dr. Moffatt and Dr. E. F. Scott, however, following Von Soden and others, represent a reaction against this view which is probably excessive. The present writer at all events can agree that the situation which called forth the letter 'had nothing to do with any movement in contemporary Judaism,' but he is by no means persuaded that its readers were 'in no sense *Ἑβραῖοι*.' To Dr. Moffatt this is an 'axiom,' and from that point of view his commentary is written. We prefer his more guarded statement found elsewhere—that they were not necessarily Jewish Christians in Palestine, tempted to fall back into Judaism, and that the writer of the Epistle is simply trying to wean them from a preoccupation with the Jewish religion. The argument built up in the Letter is full of meaning for Gentiles as well as for Jewish Christians, but the nature of the appeal to Old Testament Scriptures, and the way in which those Scriptures are used and applied, is hardly compatible with the view that the readers were Gentiles in danger of relapse into irreligion, and that the Epistle was written when the influence of Judaism had altogether faded away. But the interpretation of the Epistle can be best pursued without dogmatism as to the nationality or education of its prospective readers. The positive vindication of the spiritual supremacy of Christianity as the final religion of Eternal Realities remains the same on either supposition.

In this article it is not possible to illustrate the value of the fine scholarship, partly patent, partly latent, of Dr. Moffatt's work. The notes on questions of textual criticism are always useful, sometimes very valuable. Examples will

be found in the treatment of the well-known crux in ii. 9 concerning *Χάριτι* and *Χωρίς Θεοῦ*, and the reading *ἐπειράσθησαν* in xi. 36. The discussion of the textual corruption in xii. 3 and the curious variant *ἐαυτούς* shows the soundness of the author's judgement, who decides—against Westcott, Von Soden, Seeberg, and others—that the plural would be 'a piece of irrelevant embroidery,' or, as Dr. A. B. Davidson put it, 'like the conceit which some reader wrote upon his margin.' The comment on p. 61 upon cursives supporting a wrong reading also shows Dr. Moffatt's soundness on points of textual criticism.

More interesting to most readers are the suggestive notes, verbal and grammatical, which abound in the commentary, and make it an education in Greek Testament study to read and master them. The comments on the aorists, *ἐκάθισεν* and *ἔθηκεν* on p. 5, *ἀγαγόντα* on p. 31, *πειρασθεῖς* on p. 31, show how considerations of tense are important to the expositor. The notes on single words, such as *διαθηκὴ*, *ὑπόστασις*, *ἀρχηγός*, *πληροφορία*, *ἐνλάβεια*, and *παρηρησία*, though not long, are full of instruction. Or take the definition of *μετριοπαθεῖν*, happily rendered 'bear gently' in A.V. and R.V., or 'deal gently' as in Moffatt's own translation. The word denotes, he says, 'gentleness and forbearance, the moderation of anger in a person who is provoked and indignant. The term is allied to *πραΰτης*.' But the whole note should be read for its ethical insight. Still more rich in theological suggestiveness is the note on *λόγος* in iv. 12, 'The Logos of God is a living thing, active and more cutting than any sword with double edge. . . . No dead letter, this Logos!' The comparison with Philo's use of *Λόγος* brings out the superior ethical force of the biblical writer, and Dr. Moffatt concludes his note by saying, 'Our author is using Philonic language rather than Philonic ideas.'

We should have been glad to linger upon the exact meaning of *ἀγιάζειν*, a cardinal word in this Epistle. Even superficial readers must have been struck by the difference

between the use of 'sanctify' here and in St. Paul's epistles; see Heb. ii. 11, ix. 13, x. 10, 14, &c. In the first of these cases Dr. Moffatt defines the word as meaning the 'making God's people His very own, by bringing them into vital relationship with Himself. It is a sacerdotal metaphor.' He adds, moreover, 'The full meaning of ἀγιάζω is not developed till ix. 13, where we see that to be "sanctified" is to be brought into the presence of God through the self-sacrifice of Christ.' It would need almost the whole space allotted to this article to discuss and show the full scope of this central and significant word. We must perforce content ourselves with the bare statement that readers familiar with Westcott, Bruce, and other writers who have dealt with the vocabulary of the Epistle will generally find in Moffatt some of the best features of his predecessors' exegesis, together with original and characteristic touches of his own.

Readers who are familiar with Dr. Moffatt's other writings will not need to be told how free and varied are his powers of apposite quotation. They will not be surprised to find on p. 62, in the compass of a few lines, the names of Philo, Plutarch, Dionysius, and Josephus adduced to illustrate the meaning of a word, or on p. 66 a citation for Aeschylus to illustrate the paranomasia ἐμαθεν . . . ἐπαθεν in v. 8. Classical usage in Pliny, Menander, Aristotle, Seneca, is in one page brought into the service of the expositor and in another the enslaving power of fear in general, and particularly the fear of death, is illustrated, not only from Xenophon, Lucretius, and Seneca, but from 'strong Christians like Dr. Johnson.' The papyri are, as might be expected, constantly quoted to establish exact shades of meaning in the use of words. Rabbinic writers and Greek Fathers, the Apocrypha and the Odes of Solomon, are often adduced as witnesses. But these things are the common form of commentators; what greatly interests, and sometimes startles the reader, is to find this erudite scholar lighting up his pages with passages, not only from Dante,

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Shakespeare, Shelley, and Browning, but from Thomas Hardy and Anatole France—from any and every quarter, however unlikely, where apposite illustrations may be found. It was with special pleasure that we came upon a stanza from T. E. Brown's poem 'Sad! Sad!' quoted to bring out the meaning of ii. 8:

One world I know, and see
It is not at His feet—
Not, not! Is this the sum?

'No,' says Professor Moffatt, 'our author hastens to add, it is not the sum; our outlook is not one of mere pathos; we do see Jesus enthroned, with the full prospect of ultimate triumph.' In one place Edmund Gosse's *Father and Son* is quoted to show how the 'matchless cadences and images of the first chapter' of this Epistle impressed the imagination of a child; in another, M. Arnold's description of Wordsworth—'He was a priest to us all Of the wonder and bloom of the world'—are employed to show that 'priest' may mean interpreter, one who opens our eyes to deeper and nobler visions. It is no exaggeration to say that Moffatt as an expositor combines in a rare degree a rich knowledge of life to light up literature and a rich knowledge of literature to exalt and illumine current ideas of life.

But it is time to leave details for an inquiry into the scope and meaning of the Epistle as a whole. What is its dominant aim and object, and wherein lies its permanent value to the Church and its special application to the needs and difficulties of to-day? If a title is to be chosen to describe its main characteristic, what phrase is most apposite for the purpose? Dr. Bruce appended as a sub-title to his work, *The First Apology for Christianity*. An Apologia—not quite the same as an apology—the Epistle undoubtedly is, but what line of vindication, rather than of defence, does the writer pursue? Dr. Scott Lidgett emphasizes the Divine Sonship of Christ as the key to its meaning, and there can

be no question that in the great exordium and in the earlier chapters of the Epistle the emphasis lies on the superiority of the Son as a revelation of the Father, and on salvation viewed as perfected sonship for men. But this forms the foundation of the writer's argument rather than its main structure; it sets forth the Person of Christ, and makes no mention of those features of His work for men which constitute the main body of the Epistle. The emphasis is generally understood to lie upon the High-Priesthood and Sacrifice of Christ, and Canon Nairne and Professor Du Bose agree that Hebrews is essentially the Epistle of Priesthood. Here again is unquestionably a prominent feature of the Epistle, one which forms the writer's special contribution to Christian theology, a conception of Christianity on which he lays great stress, that he may help wavering faith and enable his readers to be Christians indeed.

The doctrine of Christ's priesthood, however, which is such a cardinal element in the teaching of the Epistle, is, for the writer, avowedly a means to an end. He represents this 'priesthood' as based upon our Lord's Sonship, as realized and worked out in the temptations and conflicts of His earthly life, and especially in His sacrificial death for the sins of mankind. After His resurrection and ascension His High-Priesthood was consummated and maintained in heaven itself as the continuous and unceasing work of the glorified Christ on our behalf. In all this the writer does not use the term priest in its lower, narrower, merely earthly, sense. Priest is, in human speech, a largely discredited word, associated as it too often is with the arrogance and assumptions of the strutting 'sacerdotalist,' one who does not represent, but caricatures, the high meaning of the word of which he is so proud. Perhaps one main reason why this noble Epistle fails to move the modern mind is to be found in the distrust which so many entertain—not without reason—for the 'priestly' element in religion. But it is one of the main objects of the writer to show how, in Christ,

is illustrated the idea of priesthood on a plane far above the level of the Old Testament, one of a nobler rank and order—the only Priest humanity needs to know—unique, supreme, eternal.

To illustrate this, take another phrase of this Letter, in some sense synonymous with High-Priest, 'Mediator of the New Covenant.' Here again is a well-worn theological phrase, the sound of which does not attract (say) a modern youth, who is groping his way towards God, and is repelled by the technical, and to him unmeaning, words 'Mediator' and 'Covenant.' He will find help in such explanatory paraphrases as Dr. Moffatt knows well how to give him. 'A διαθήκη,' he tells us on p. 107, was 'a gracious order of religious fellowship, inaugurated upon some historical occasion by sacrifice, and it was natural to speak of Jesus as the one who mediated this new διαθήκη (covenant) of Christianity. He gave it; He it was who realized it for men, and who maintains it for men.' And on p. 100 he explains that μεσιτεύειν (to mediate) 'means to vouch for the truth of a promise or statement.' Jesus vouches for the fulfilment of the promise of the New Covenant, sealed with blood, which gives us, what the Levitical priesthood failed to supply, a 'perfect access to God's presence.' Here is what men have been seeking in all generations; here is what men intensely need to-day—what Christ alone can provide, a way to God, a fresh and living way into the holiest of all, which He has opened up for us through the veil—that is to say, His flesh. Here is a High-Priest indeed; and the voice of a great, unknown New Testament writer, in true apostolic spirit, calls, 'Come and see what is meant by a High-Priest who can bring men into the very presence of the All-Holy!' As in the days of His flesh He cried 'Come unto Me, all ye that labour,' so now from the right hand of God He bids men draw near with confidence through Himself and His sacrifice, to come with a true heart, in complete assurance of faith, and find rest to their souls.

This is an Eternal Priesthood. Jesus Christ is the same yesterday and to-day, yea, and for ever. Such an intermediary the readers of this letter needed, whether they were of Jewish or of Gentile stock, whether they were tempted to fall back on a mere institutional and ceremonial religion, or to lose their hold of religion altogether. The writer of Hebrews draws lofty, but lowly and tender, pictures of One who learned in His own experience the actual meaning of human temptations, and who knows now how to bear gently with the erring and those who are out of the way. In the presence and power of such a Saviour, his readers, who ought to be teachers of others, yet have hardly learned the alphabet of Christianity for themselves, are to find the rich consolation, the bracing word of encouragement, which will nerve them for sterner conflicts, sharper pains, than they have hitherto known. For they are no strangers to hardship and persecution. They had passed through hard struggles (x. 32-34), had cheerfully borne the loss of property, and had sympathized with the afflicted and the prisoners for Christ's sake. But they had not yet 'resisted unto blood' in their fight against sin. And if they would be ready for utmost self-sacrifice they must contemplate afresh the Saviour who has done, and can do, so much for the weak and helpless and despairing. Jesus Christ is an eternal Saviour, establishing an eternal relationship for man with the Eternal God, a relation maintained by faith, which rests, not on the seen and temporal, but on the unseen and eternal. The watchword for the immediate readers of the Epistle, and for the whole Church, is 'Jesus Christ, the same yesterday and to-day, yea, and for ever.' To understand His work fully is to have an anchor of the soul, sure and steadfast, entering into the Presence behind the veil, one which will hold every vessel safe, strengthen every soul for whatever storms it may have to encounter. Men must learn to regard, not the fleeting shadows of earth, but the abiding realities in the heavens, unveiled by Christ

to mortal gaze, brought by Christ within mortal reach, the inheritance of those who, in and through Him, are nurslings and heirs of immortality.

According to this view of the Epistle, the emphasis in it lies upon the Realities, abiding and eternal, which constitute the very core of religion, and upon Jesus Christ, the living Lord, through whom access to this Holy of Holies is to be attained, and the fullness of life eternal is to be achieved and appropriated. Fully to justify this line of exposition would require a small volume. But if any reader will consider certain pivotal phrases in the Letter, which have become household words through the centuries among Christian believers, he will understand for himself where the emphasis lay in the mind of the writer who is penetrated through and through with the assured conviction of an Eternal Order. In the background of his mind is a quasi-Platonic view of the universe, derived from his Alexandrian training. Here, he says, we move amidst shadows, copies, images, faint adumbrations; the Realities are unseen, above and beyond us now, but to be reached and enjoyed at last. The end will explain the beginning. The apostle, however, is no abstract philosopher; there is a sacred Figure in the centre of his world-view, to which he eagerly points his little band of hesitating and bewildered hearers. Dr. Moffatt quotes from Dr. A. B. Davidson a sentence which we may here adopt as apt and expressive. By these arguments the writer of Hebrews declares that 'Christianity is eternal, just as it shall be everlasting, and that all else is only this, that the true heavenly things of which it consists thrust themselves forward on to this bank and shoal of time, and took cosmical embodiment, in order to suggest their coming everlasting manifestation.'

Jesus is the Author of *eternal* salvation (v. 9); He has obtained for us *eternal* redemption (ix. 12); through Him those who are called are to enter upon an *eternal* inheritance (ix. 15). And there is perhaps no more striking and

suggestive phrase in the Epistle, none that gives a more direct glimpse into the very heart of its theology, than the statement in ix. 14 that it was 'through *eternal* spirit' that Jesus offered Himself to God, a sacrifice for the sins of men. *Διὰ πνεύματος αἰωνίου* is untranslatable into English. Dr. Moffatt admirably works out its meaning on p. 124, and we condense his comments. 'It means that this sacrifice was offered in the realm or order of inward spirit, not of the outward and material. . . . The sacrificial blood had a mystical efficacy; it resulted in an eternal *λύτρωσις*, because it operated in an eternal order of spirit. . . . What took place on the cross, the writer means, took place really in the eternal absolute order. . . . His sacrifice, like His *διαθήκη*, like the *λύτρωσις* or *σωτηρία* which he secures, is *αἰώνιος* or lasting, because it is at the heart of things. . . . Its atoning significance lay in His vital connexion with the realm of absolute realities; it embodied all that His divine personality meant for men in relation to God.'

Much of this deep teaching is conveyed in this Epistle in symbolical form. A symbol is sacred, august, to those who understand its significance, who feel in their heart's core the power of the traditions it embodies, and hear the overtones of the music which Memnon's statue gives forth when the sunbeams smite it. To others the symbol is at best meaningless, and often lends itself to caricature. So it is with the introduction of Melchizedek into this Epistle, and the zest with which the writer harps on the phraseology of his favourite text, Ps. cx. 3: 'A priest for ever, after the order of Melchizedek.' To the uninstructed modern ear this fragment of *Gnosis* in the Epistle, precious to the writer, may become wearisome, and weaken the argument, instead of strengthening it by an appeal to the imagination. For many Christians to-day typology is obsolete. But even these can understand what is meant by

The traffic of Jacob's ladder
Pitched betwixt heaven and Charing Cross.

The writer of Hebrews intended his mention of the mystic Priest-King, 'without father, without mother, without descent, having neither beginning of days nor end of life,' to be a step upon that ladder, by which his readers might be enabled to imagine a Priest of another order than earth had ever known, and through Him to enter a Temple not made with hands, eternal in the heavens. 'Πρὸς Ἑβραίους,' as Dr. Moffatt loves to call this letter, must be read by the help of imagination in 'the gleam, the light that never was on sea or land,' or, better, as we have been taught by its pages to say, 'by faith.' The faith of chap. xi. is—not defined, but described—in verse 1 as 'a confident assurance of things hoped for; a conviction of the reality of things unseen.' The spirit of faith breathes through every line of this wonderful letter, and as its pages could not be rightly read in the first century, so neither can they be understood in the twentieth, without the inward eye which discerns the invisible, the inward ear which listens, rapt, to the Voice which only faithful souls can hear.

To such attuned ears, however, the unknown writer of Hebrews, being dead, yet speaketh. We had intended to try, if it were possible, to expound the special message which his words have for our own generation, but space is lacking. They were written in a time of 'shaking'—not of earth only, but also of heaven. Such a time we have been, and are still, spiritually passing through. 'Πάντα ρεῖ,' said Heraclitus,—all things always flow and pass. But sometimes there is a shooting of Niagara to be undergone which makes a period one of earthquake and eclipse—of cosmic collapse, in which the bravest fear and the boldest shrink and quail. Such a shattering, says our Epistle, has a divine meaning and purpose, that the things which are unshaken—and unshakable, though ἀσάλευτος does not in itself say this—may remain. Even the eye of faith cannot always discern the outline of that immutable Kingdom in the midst of welter, confusion, and ruin. But it can

discern a Figure above it all and through it all and in it all. That Person, who is central throughout this Epistle of Eternal Realities, is Himself an eternal Priest-King, who holds all the keys of all the worlds, visible and invisible. He is Himself the Key—the Way, the Truth, and the Life. ‘The key to the riddle of the world is God, the key to the riddle of God is Christ.’ Tens of thousands in this generation have lost their belief in the very existence of God, mainly because they had previously lost their hold of God in Christ. ‘No man cometh to the Father but by Me,’ said Jesus, and history has proved how vague and ineffective is an abstract Theism without the *μεσίτης*, the Priest-Mediator, between God and men, Himself man, Christ Jesus. The Epistle which Dr. Moffatt has in this volume so finely expounded shows men how to draw near, and keep near, to the living and true God. That is the real secret of ‘life indeed.’ The *summum bonum* for mankind, says Dr. Bruce, ‘appears in the Synoptical Gospels as the kingdom of God; in the Fourth Gospel as eternal life; in Paul’s Epistles as the righteousness of God; in the Epistle to the Hebrews as free access to God, unrestricted fellowship with Him.’ According to this Epistle, there is only one path by which such access can be securely gained, such fellowship serenely enjoyed; it is that which Jesus Himself trod in the days of His flesh, by which also the Eternal Christ leads His disciples. Therefore—in the immortal words of this unknown Apostle to unknown readers of the first century and to troubled souls to-day—Let us run with patient endurance the race that lies before us, simply fixing our gaze upon Jesus, our Prince-Leader in the faith, who will also award us the prize. He, for the sake of the joy which lay before Him, patiently endured the Cross, looking with contempt upon its shame, and afterwards seated Himself—where He still sits—at the right hand of the throne of God.

W. T. DAVISON.

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THE SOCIAL UPHEAVAL IN INDIA

I

THE present generation in England—and elsewhere—has been taught to look upon India as a land of calm and serenity. It is now suddenly called upon to regard it as a seething cauldron of unrest. It would fain cherish the old belief; but the submarine cable, supplemented by the Marconi wireless, constantly furnishes so much evidence to the contrary, that it is impossible for it to do so.

What has set a calm, contented land seething and sizzling? 'Politics,' is the obvious answer. That it is also correct, no one can gainsay. Rightly understood, the political cause, despite its importance, is, however, little more than a surface indication of powerful undercurrents which, hidden from the sight of casual observers, are causing an upheaval in Indian life, giving it an entirely new direction.

That conclusion has been forced upon me as the result of an extensive tour which I recently made in my Motherland. Landing at Dhaneshkodi, in southern India, almost directly facing Talaimanar, in Ceylon, the two separated by a narrow neck of shallow water, I made my way to Cape Comorin, India's southernmost extremity. From there, by easy stages, I pushed my way through the Indian States of Travancore, Cochin, Puddukkottai, and Mysore, to Madras, and later to the Dominions of His Exalted Highness the Nizam, seeing a good deal of the districts in British India intervening between the territories of these Rajas. From the Deccan (a phrase literally meaning the 'south,' and reminiscent of the prehistoric days when the Aryans finally managed to overcome the natural barriers in central India which for centuries had confined them to northern India) I cut across the heart of the peninsula to the easternmost point—Jagannath Puri, associated in Western minds with the 'Juggernaut' car. Another tour took me across upper

India, through Delhi and the Punjab (the province of my birth), to Peshawar, within sight of the 'block houses' built and maintained to secure India's north-west flank against attack. Again, I went all over the greater portion of the Bombay Presidency and the Peninsula of Kathiawar to the westernmost point—Dwarka, supposed to have been founded by the Hindu god Krishna, and ruled by His Highness the Maharaja-Gaekwar of Baroda. The journey by rail, motor, and boat exceeded 40,000 miles, and took almost two years to accomplish.

I had gone to India after an absence of nearly eleven years. The tendencies which had just begun to show themselves in 1911, when I sailed from Bombay for Europe, had, in the intervening period, acquired prodigious strength. Many new movements had, in the meantime, emerged, and some of them had acquired a momentum which no one who knew India of the time in which I was born and educated could possibly conceive the country was capable of generating.

II

Caste, which had thrown a heavy shadow upon the soaring ambitions of my youthful days, had, by the beginning of this decade, lost many of its terrors. I well remember, during my college days, the sensation which a little social revolt caused. A knot of leaders belonging to a protestant Hindu faith persuaded a few men belonging to an 'untouchable' caste to undergo a ceremony of purification, after which all broke bread together. A howl went up throughout the country. The reformers were accused of having violated an ancient ritual prescribed by the sacred law-givers of old only for the 'twice-born' (the three higher castes). By so doing they had forfeited the right to remain within the Hindu fold. Society, acting as if it were a finely balanced piece of machinery, excommunicated those daring men. Their wives, weeping and wailing and gnashing their teeth, went back to their parents. The cooks deserted the hearths.

The men who carried water ceased to perform that key-function. Every Hindu servant refused to discharge his or her duties, no matter what they were. The reformers found themselves the victims of non-co-operation—non-co-operation tearful or silent, but complete, effective, and relentless. That incident occurred not quite a quarter of a century ago. And what did I find during my last tour in India? Let me contrast it with two or three instances of what I saw in 1921-23.

III

On the outskirts of Baroda, the Maharaja-Gaekwar's capital, is a large building set in the heart of an extensive 'compound' (grounds). Originally built by a wealthy man who wished to lead a retired life in quiet, healthy surroundings, it is now used as a boarding-school for educating *antyaja* or 'untouchable' boys and girls. Classes are held in the main building. Some of the out-houses have been converted into dormitories, and the others serve as kitchens and offices.

Imagine me sitting, rather late one evening, on a wooden-bottomed chair against one of the walls of the largest room in the main building. To my left, in front of an unpretentious little table, sat Pundit Atma Ram, a thin, tall Brahman from the Punjab, wearing a voluminous turban. The chair next to him was occupied by his daughter-in-law, who had a sheet draped round her head and shoulders in Punjabi fashion, but did not attempt to hide her face. She was the matron in charge of the girls, while her husband looked after the boys—a function formerly performed by his father, who at the time of my visit confined his energies to supervising the education of the 'untouchables' throughout the State (which is roughly the same size as Wales, and has nearly three times the population of that Principality).

In front of us stood, in several lines, the 'untouchable' pupils. The boys, some of them quite big, were in khaki,

wearing the shirt and 'shorts' of the Boy Scouts, to which organization they belonged. The girls, a few of them in their late teens, were robed in graceful saris. At the wave of a little baton by Pundit Atma Ram they all began to render an invocation to the Almighty. Immediately I noted that they were not uttering words in their mother-tongue (Gujarati), or even in Hindi, which is contesting with Hindustani (Urdu) the right of being the *lingua-Indica*. They, on the contrary, were chanting *mantrams* from the Veda, in the original, undefiled Sanskrit.

My thoughts involuntarily flew back to the period when any low-caste person who accidentally heard a Vedic text recited had to pay the penalty of having molten lead poured into his ears. I speculated as to what would have happened in those days had they caught a Brahman learned in sacred lore engaged in deliberately teaching people, whose shadows, not to speak of their touch, was deemed defiling, to chant the prohibited text.

As my mind was dwelling upon that phase of decadent India the chanting suddenly stopped, and, at another wave of the baton, the boys and girls began to recite Longfellow's deathless 'Psalm of Life':

Life is real, life is earnest,
Life is not an empty dream,

they declaimed. I closely scanned their features to see if they understood the meaning of the poem, or if they were merely repeating, parrot-like, words they had been compelled to learn. I gained the impression that they not only thoroughly grasped their significance, but that the spirit instinct in the poem animated them. I left the room fully convinced that they, when they entered life, would not submit to the social injustice and indignity to which their forebears had been subjected.

On the way back from the school to the guest-house where I was staying I passed a substantial brick building within

a few hundred yards of the railway-station, which had been built by the Maharaja to serve as an inn for 'untouchables,' so that any members of their caste who might be refused admission by the high-caste hotel managers might not suffer any inconvenience. This place had been formally opened a short time before by the Prime Minister of His Highness, supported by the principal officials of the State.

A little later I discovered that a young 'untouchable'—Mr. Nanji Makwana—who had managed to educate himself and was serving as a butler for the Curator of the Baroda State Library (Mr. Newton Mohun Dutt, the son of a Bengali Christian and an English lady), had, in co-operation with a few public-spirited members of his caste, organized an association for the improvement of their people. Meetings were regularly held, at which addresses were delivered pointing out the evils of drinking and extravagance, and concerted action was taken to punish members who contravened the rules framed to extirpate these abuses. A regular service of lending books and periodicals was maintained.

Not far short of a thousand miles from Baroda, while I was motoring within sight of the southernmost extremity of India, I came upon a group of 'untouchables' who had recently revolted against the performance of the duties which many generations of their forefathers had uncomplainingly discharged. They were employed by liquor dealers, who paid a large sum of money for their licence to the Government, to climb up the palm and palmyra trees and tap them for sap, which, when fermented, becomes highly alcoholic, when it is called *tadi*. The operation requires great skill, and, therefore, it is difficult for a person who is not born to it to perform it.

Mr. A. Padmanabha Iyer, a Brahman official of the Travancore State, who was accompanying me on the tour, told me that all of a sudden the people had come to realize that it was degrading for them to continue in a trade which had carried ruin into so many homes. They thereupon

downed tools. At first the contractors thought that that was merely a ruse to obtain an increase in wages. They soon learned their mistake, however. Every attempt to bribe the *tadi*-tappers failed to swerve them from their purpose.

It would not be difficult to multiply such incidents. The same sort of thing is happening all over the country. The people born in castes which are regarded as low refuse to remain in them. They will not engage in the callings assigned to them by the law-givers of ancient times, and practised by their forefathers for generations untold. They are pushing their way into trades and professions of all kinds. The establishment of mills and workshops has given employment to a number of them and greatly improved their economic conditions. Others of them have taken to service in one form or another.

How often have I asked a friend's chauffeur, or the driver of a public taxi who was motoring me about in this or that province of India, to what caste he belonged, and been informed that he was an 'untouchable.' More often than not a high-caste Hindu was in the vehicle with me at the time. High-caste Hindus, in Bombay and other Indian towns, in any case, are constantly using taxis. Few of them trouble, however, to find out if the person who is driving them belongs to a caste whose touch, or even whose shadow, is supposed to be polluting. In many cases they know for a certainty that the chauffeur comes of a stratum of people whom they should not allow even in their presence, and yet there is no question of a purificatory bath and a complete change of clothing, which is supposed to be necessary even if they accidentally come in contact with such people.

The superstition about 'touch' is beginning to die out. Even in the south, which erstwhile was the stronghold of that prejudice, it is beginning to disappear. While visiting a school in Trichur, one of the towns in Cochin, ruled by a progressive Hindu Maharaja, I was asked by the Director of Public Instruction, who kindly took me over it, to note

that 'untouchable' children were sitting side by side with Brahman pupils. I know for a fact that the enlightened Maharaja of Travancore has placed upon the Legislative Council an 'untouchable' to represent his people in that assembly. The Maharaja-Gaekwar of Baroda, who has done the same thing, told me some time ago that any of his officials or subjects who disdained to sit side by side with an 'untouchable' in the Legislative Chamber was unfit to be there, and that he would have no hesitation about unseating anyone who exhibited such invidiousness. His Excellency Sir Frank Sly, the Governor of the Central Provinces, spoke to me, when I was visiting Nagpur, his capital, in terms of highest praise of the intelligence and public spirit of a legislator who had risen from the most depressed social conditions to be the political leader of his unfortunate people. Some of the 'untouchables' have managed to secure higher education, and are practising as doctors and lawyers, or are engaged in commerce or industry. In one instance, at least, one of them with a State scholarship has had foreign education, and distinguished himself while studying commerce at the Columbia University in New York.

IV

It does not require any stretch of the imagination to realize that these men—and women—who, through fortuitous circumstance such as assistance from enlightened Hindus or Christian missionaries, or, in some cases, through self-exertion and sheer force of character, have been able to succeed in obtaining education, and even economic stability, are filled with indignation at the contemptuous treatment accorded to them and their people by Hindu society in general. That is particularly the case in places where the prejudices in regard to 'touch' are still prevalent in an aggravated form, as unfortunately is the case in many parts of the country, particularly in the south.

In all such localities the 'untouchables' are still compelled to live in a colony at the edge of the town, usually on low-lying land which becomes a mud-puddle in the rainy season. They are not permitted to draw water from the communal well, and, in some cases, are even made to dip it up from shallow, stagnant ponds. In extreme cases the high-caste Hindus will not let these low castes dress decently. Their children are kept out of the school houses, or are grudgingly allowed to sit outside the class-room, on the verandah if there is one, or out in the open if there is none. Young and old are not permitted to enter the inner precincts of the temples, or to look upon the images, or to sit with members of the higher orders at feasts. Some old-fashioned persons continue to demand that the 'unapproachables' shall keep their distance, calling down evil upon them if, at their approach, they refuse to leave the road and remain in a place far enough removed to prevent their shadow from polluting them until they have passed by.

As the 'untouchables' are acquiring education, and a higher standard of self-respect, the iron is sinking into their soul, and a bitter struggle is beginning to throw off the social disabilities imposed, not because of any moral obloquy, but merely because of the accident of birth in a stratum regarded as low. The 'untouchables' of Malabar are, for instance, carrying on, at the moment, a furious crusade to break down the custom refusing them admission into the temples. Their determination to die rather than lose that fight has won them the admiration of people all over the country. As the high-caste Hindus who are receiving the benefit of liberalizing education are becoming more and more thoroughly ashamed of the treatment accorded to members of the low castes, there is no question as to the ultimate issue of this and the other fights which the 'untouchables' are carrying on to win social equality.

V

Nor has the other end of the social scale been proof against innovation—disruption. The Brahman no longer goes automatically into the priesthood or takes up teaching as his profession, as he is supposed to do. He, on the contrary, is adopting all sorts of occupations—Government service, the learned professions, and even trade and lowly callings. If a census were taken of the Brahmans who are serving as cooks in various parts of India, the result would, I am sure, be astonishing. While travelling in the Bombay Presidency I came upon a young Brahman who, in partnership with a Muslim from upper India, was engaged in tanning leather and manufacturing leather articles of all kinds. If one of his forefathers, who regarded such trades as unspeakably degrading, fit only for ‘untouchables,’ were to come back to life, I am sure that he would give him a look which would wither him. I remember when this young man was sent to England by his father, an exceedingly able and highly respected Brahman in Kathiawar, for higher education, he was given the freedom to choose for himself any career which he wished to adopt. Having a taste for science, he selected chemistry, and while undergoing training in one of the well-known laboratories in London decided to specialize in tanning, because he saw a great future for the tanning industry in India, which country annually exports millions of pounds’ worth of raw hides and skins, and also the materials with which to tan them. His father argued with him, but possessed the broad-mindedness to permit him to do as he liked.

What is true of the Brahman is essentially true of the Kshatriya and the Vaishya—the remaining two ‘twice-born’ castes. The Kshatriya no longer automatically takes to fighting and ruling; nor does the Vaishya go into trade and commerce—the *métier* fixed for him by Manu of old. As the boys of these castes come out of schools and

colleges they choose for themselves occupations irrespective of caste considerations. Many of them elect to serve the Government, or to enter one or another of the learned professions. Some engage in trade or industry.

Employment in a public office, or practice in a court of law, I must add, does not have the same attraction for the young Indians of to-day that they had for those of my generation, and the one that preceded it. Facilities for acquiring scientific, technical, and commercial education are beginning to increase in India, and the new opportunities for acquiring great wealth and making brilliant careers are exercising an irresistible fascination, and driving away the disdain for manual labour and for business which, not so very long ago, obsessed the Indian people. It thus happens that the callings which the old law-givers reserved for the Sudra, who was not thought fit to be invested with the sacred thread, and for the Panchama, or 'untouchable,' are attracting people of higher castes. It is, indeed, no exaggeration to state that the caste system is no longer exercising the influence which it used to do in determining the occupations in which the Hindus engaged. [That portion of the citadel has, at any rate, fallen.

The reader must have also inferred from what has already been stated that the caste system does not throw as heavy a shadow over the social amenities as it used to do. While it is yet premature to say that any large section of the high-caste people, in any part of the country, have shaken themselves free of their prejudices to such an extent as to be prepared actually to sit down with 'untouchables' at a common table, it is nevertheless true that the prejudices in respect of eating and drinking have greatly lessened. Wherever I went in the course of my tour I found that to be the case. People who formerly would not eat outside a room 'purified' in the orthodox sense, did not object to taking food in railway-carriages and even in refreshment-rooms and restaurants. I saw many Brahmans present at

feasts given at various Government Houses, and partaking of tea at garden-parties.

It is amusing to take note of the stages by which the orthodox generally graduates into heterodoxy. He usually begins by overcoming his scruples in regard to drinking aerated water, and does not like to be reminded that it may have been bottled by a man of low caste. He next overcomes his prejudice against eating biscuits and cakes, at first avoiding those which contain eggs, but later, in many instances, quietly refrains from making inquiries as to the contents. Adherence to the old practice is usually relaxed, *ab initio*, for purposes of travel, generally followed by drinking soda-water or nibbling at a biscuit at a public function, in the interest of material preferment. Often a public performance of this character is preceded by more or less extended practice in secret.

The restrictions imposed by caste in regard to marriage are observed much more rigidly than those in respect of the spheres of life with which I have dealt. Even in this matter, however, the system is beginning to lose its rigidity. Marriage outside the caste by no means creates the sensation which it used to do. Nor does a widow who defies the convention against contracting a second union, or the man who shows the courage to marry her, suffer anything like the persecution which used to be meted out. The number of men and women who have broken the caste rules in such respects is constantly increasing in every part of the country. Such progress as the movement to diffuse knowledge among women has made has also gone a long way to tone down acerbities. No single cause has, indeed, contributed more to the breakdown of the social practices which were prejudicially affecting Indians than the education of women—and especially the emergence of women leaders.

ST. NIHAL SINGH.

SPIRITUAL LAW IN NATURE

ACCORDING to Professor Raymond Pearl, an American biologist, the chief merit of Darwin was in making it so plain as never again to be misunderstood that the essential problems of biology are questions of dynamic relationships, and not of static phenomena (*Science*, 24/11/22). Thanks to Darwin, organisms became 'living things, not desiccated or pickled corpses.' The dynamic method, according to Professor Pearl, began philosophically, by way of a reaction against the sterility of morphology, as a method of solving the great problems of organic evolution. In Darwin's hands the dynamic method achieved wonders. Yet, in the first flush of Darwinism, a great deal of *terra incognita* had to be spanned by mere words; and this insufficiency imparted grave defects to Darwin's system, defects from which it has suffered to this day. Professor Pearl agrees with the Batesonian verdict that natural selection, as postulated by Darwin, has had only little if anything directly to do with the causation of the evolution of the living things about us. 'That it either does or could bring about evolutionary results attributed to it by Darwin seems, in the light of our present knowledge, indefinitely more improbable than it did twenty-five years ago.' The reasons for this view are 'convincing to a great number of the most distinguished students of biology in recent years.'

Modern biologists are indeed coming round to the view, according to Professor Pearl, that 'there is a great deal in biology about which we are abysmally ignorant.' Above all, we are told, there is ignorance of 'the really difficult problem of evolution,' namely, 'adaptation.' The success of Darwin's theory, we learn, was not altogether due to the introduction of the dynamic method into biology. It was in great part due to other circumstances: Darwin's

mechanistic explanation 'took away, if correct, at one stroke any necessity for the operation of supernatural causes in the explanation of the living world. It was this aspect of Darwin's theory of natural selection which disturbed thoughtful theologians vastly more than the fact of evolution itself, the descent of man from lower animals. For it was and is always possible, even if not plausible, to argue that the Creator chose to work in the evolutionary manner in the building of the world. But a strictly mechanistic explanation of adaptation, if adequate, destroyed completely the very keystone of the arch of any theistic philosophy.'

Did not Samuel Butler remark that the theory that luck (natural selection) is the main means of organic modification is the most absolute denial of God which it is possible for the human mind to conceive? Professor Pearl confesses that a final answer to the question how the manifold adaptations in the living world arose is impossible in the present state of knowledge. In the eighties and nineties, he says, both biologists and philosophers would have almost unanimously declared that natural selection is the true source of the origin of species. 'To-day the case seems much more doubtful. *Formally* it is possible to explain many particular adaptations by natural selection. Some it seems impossible to explain in this way, even formally. What wants intensive investigation is the *whole biology*, from every conceivable angle, of particular adaptations.' (Italics mine.)

But how are we to study 'the whole biology' of any one phenomenon, if we are uncertain about the origin of anything whatever, if we have no settled convictions even as regards normality and abnormality in biology? The comprehensive investigation for which Professor Pearl pleads can be carried out only if we know how to make due allowance for good and bad in biology. Although these terms are relative, a way for their application has nevertheless to be found, if biology is to become a sane science. I have shown elsewhere how this could be done, how a valid biological

relativity could be established so as to afford a niche in biology for good and evil, concurrently with due distinction between physiological and pathological developments. And I have further shown that the same line of thought may be fruitfully applied towards the establishment of what is of the utmost importance to have elucidated, namely a sound conception of what constitutes a normal metabolism. A normal metabolism is one which, although not rigidly fixed for all time, is yet in accordance with the fundamental economy of nature ; and this economy is such as to sanction a symbiotic pathway of life rather than a parasitic, a co-operative rather than a merely expedient adaptation. A plant which, in opposition to the fundamental economy of nature, ceases to draw its sustenance laboriously from earth and atmosphere, develops an abnormal metabolism, and becomes *pro tanto* evil. It loses its capacity of elaborating substances useful to organic life, which capacity is a means of ensuring it, within its own limitations, a permanent place in organic civilization. It turns faulty with regard to the provision of oxygen, carbon, and calcium. It loses its woody fibre, its power of photosynthesis, its faculty of aiding the evolution of the animal in accordance with the ordered and beneficial co-evolution (through norm-symbiosis) of life on our globe. By symbiosis I mean, not parasitism, not commensalism, but definite, almost deliberate, mutual adaptation for the purpose of mutual service on the part of living things, nearly always of different orders of creation—broadly, that is, between the plant and the animal.

An animal which has flouted symbiosis, such as a parasite, for instance, may adapt itself increasingly to nitrogen instead of oxygen as the source of energy. What is the result ? An abnormal metabolism. Though its metabolism be but abnormal and evil relative to the fundamental pact between plant and animal, according to which the animal is a user of oxygen in exchange against carbon dioxide, for which the user is the carbohydrate-manufacturing plant, yet this

involves an antithesis grave enough to produce severe consequences upon the development and evolution of the animal. The facts are undeniable; and they go to show that the adaptation is one which contravenes the general good of life. An animal thus situated has an interest in evil, and will increasingly turn evil. No organism is beyond good and evil. Disease and degeneration are the results of the violation of socio-physiological laws, the laws of norm-symbiosis, or partnership on the grand scale of nature between the 'kingdoms,' which symbiosis on due inquiry is found to have been the chief determinator of evolution. There is but one system in the world to which we could trust for the provision of right amounts, right quality, and right composition of organic substances; and that system consists in the main in the evolved symbiosis between the 'kingdoms,' with its ordered freedom; its manifold beneficial dispensations; its regular stimulations; its wholesome control—a system into which nothing will permanently fit that is not amenable to cosmic usefulness.

Here, then, we have not only a comprehensive way of viewing nature, but also a true continuation of the commendable dynamic method in biology, the inception of which we owe to Darwin. Nor is this view in any way contradicted by the facts as we find them. It is no wonder that co-operation is seen to loom larger every day in physiology. It will not be long before the same will happen in biology. The very integration of life on our globe, it seems, was such as to render it expedient and necessary that definite socio-physiological duties devolved upon all units. There was thus an 'ought' from the beginning. Recent study of the integration of life on our globe shows that from the first life had to be ordered according to what we ordinarily term wisdom. It was merely the prejudice engendered by Darwin's theory of fortuity, natural selection, which led people to suppose otherwise. The truth was more correctly visualized by Emerson than by Darwin. The former stated :

'Wisdom is infused into every form. It has been poured into us as blood. It convulsed us as pain; it slid into us as pleasure; it enveloped us in dull, melancholy days, or in days of cheerful labour; we did not guess its essence until after long time.'

In his address on 'The Progression of Life in the Sea,' before the British Association, Section D, at Hull, Dr. E. J. Allen showed that, according to modern ideas, the arch-organism was one that self-supportingly manufactured its own food. This view tallies with the theory of symbiosis, which demands honest labour, industry, and service as indispensable to the existence and the progress of organic life on our globe. Dr. Allen shows in detail that the equipment of the organism for honest labour was concordant with perennial cosmic necessities, as it was, of course, also necessitated by economic laws. He illustrates his thesis *inter alia* by the remarkable persistence of the flagellum (a whip, or tail) in both vegetable and animal kingdom, which flagellum was originally a means of preserving a place in the sun, i.e. one required for, and dignified by, labour—such as that of the conversion of solar into organic energy, all of which implies that parasitism, the denial of essential labour, is fatal to integration; and that the theory of natural selection, which knows no distinction between parasitism and symbiosis, is totally inadequate. Dr. Allen dismisses Lankester's theory that the first organism living on our earth nourished itself in parasitic fashion upon non-living organic matter. Such a view is evidently not reconcilable with a profound understanding of the fundamental economics of nature. It is becoming evident that the organism had to be useful, not only in a merely expedient, but also in a general sense. In proportion as it was not so useful, it was not valuable, but malignant. The progressive integration of inorganic substances, by the industry of converting solar energy, could not have been carried on without a considerable degree of integrity, of

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biological righteousness, in the sense defined above. It is not for nothing that the terms 'integrity' and 'integration' are etymologically akin.

It is chiefly the crass ignorance concerning health and disease which bars the way to a due appreciation of symbiosis. Hence, too, we are as yet a long way from the recognition that nothing but suicidal evolution can result from a prolonged divorce from symbiosis. The causation of cancer is supposed to be utterly mysterious. According to Sir William Bayliss, we are in Cimmerian darkness when it comes to the question of the cause of the extraordinary growth of the tumour cell. It is admitted, however, that the cancer cells may rightly be conceived of as parasites. They are Bolshevistic and anarchical, according to Sir William Bayliss. In the *British Medical Journal*, 21/4/23, we read: 'Cancer cells have not acquired new powers, but, on the contrary, have lost a fundamental property of normal cells—that of being governed by the bodily influence which regulates growth. The cancerous process is thus one of anarchy; the cells, by their malformations, are freed from the laws of the body and become destructive and parasitic.'

Which are the lost powers, the lost influences? The powers and influences of symbiosis. The disloyal behaviour of the cancer cell, which is a parasite on the rest of the body, is due to (a) evil communications; (b) temptation; (c) somewhat paradoxically, starvation. As was stated in *Nature*, 10/11/23, the view is gaining force that cancer may be due to lack of control of the individual as a whole over certain tissues. The evil communications are provided by the organism itself, by obtaining food feloniously, i.e. by short cuts, causing it to become more or less debauched and to transmit like influences to the more susceptible of its members. The temptation is provided by the appearance in the tissues of superabundant nutrition, chiefly animal protein, which, so far from prompting to 'gregariousness'

and high forms of association and integration, lures the tissues into the path of (illegitimate) 'autonomy,' which eventually means anarchy. And the starvation is due to the fact that, surfeit notwithstanding, vital food ingredients fail to be elaborated, or are defaulting because of wrongful substitution. Hence the craving for such missing ingredients, which can be appeased only by unsymbiotically invading adjoining normal tissues.

In other words, the organism has by its own behaviour, which is parasitic rather than symbiotic, strayed into the path of disease and degeneration. We are only beginning to realize how greatly health and character depend upon feeding habits. We breed men with too much guano in their composition, as Emerson pointed out long ago. Our generation is blind to the fact that our revels in nitrogenous food, especially animal protein, are the cause of those terrible diseases which now eat into our vitals.

Even in plant life the same sequence is observable. Where the soil is dyspeptic, i.e. spoilt by too much nitrogenous manure, weeds of all kinds will thrive, whilst useful plants will suffer. Land in a good state of fertility is not a prolific breeder of weeds. Our failures in cultivation are failures in symbiosis. Such failures must react injuriously upon ourselves, whose health, like that of our food-plants, depends upon the exercise of symbiotic duties, including the practice of restraint in matters of feeding. A symbiotic relation is the girdle and safeguard of health. Dissolve it, and essential control will go, with the result of anarchy and disease.

A hydra, or fresh-water polyp, is a plant-animal, harbouring symbiotic green algae within its body. It has been found by experiment that when the animal turns brown instead of green, certain pathological features make their appearance. It was also found that, on reconversion to green, by appropriate reassociation, a progressive diminution in the size of the hydra takes place, which is an indication that symbiosis under the rightful and ideal conditions (with

photosynthesis unimpaired) means a life of moderation and of restraint, even so far as concerns bulk. Symbiosis is, in fact, incompatible with pathological or 'acromegalic' bulk, which is commonly met with amongst failing species, as I have instanced in my various writings.

According to Sir Arthur Keith, acromegaly (a kind of giant's disease) is a morbid manifestation of disorder of the mechanism which brings about the adaptational growth response of exercise and training. In other words, there is a lack of physiological control, and this, at least on my reading of the symptoms, is due to a lack of symbiotic behaviour on the part of the species. The species, in one way or another, transgressed against the law of symbiosis, and this reacted injuriously upon themselves in the form of a loss of internal control. The result is an abnormal metabolism, one less amenable to successful 'gregariousness' and colony-formation than a normal metabolism would be. By uncontrolled and inappropriate feeding and concomitant evil 'communications,' a predatory species gradually induces physiological chaos within. Great is the power and the importance of habit. Sir Arthur Keith has told us elsewhere that if the parts of the individual body are prone to seize more than a fair share of the manna in circulation, or to have 'sticky fingers' and seize what is not truly intended for local consumption, then disease invariably ensues. I insist that the illegitimate behaviour of the units is not haphazard, but is the outcome of, and the translation from, the antecedently reprehensible biological deportment on the part of the species themselves. The key of evolution, says Sir Arthur, is the knowledge how a group of embryonic cells influences and compels another group to produce a functional result. But let us not overlook the fact that growth is a concomitant of evolution, and that evolution is to an eminent degree due to the interaction of life. Long-protracted symbiotic processes have given such momenta for good and for ordered government to evolution that we need not search for a

mysterious key to the problem. There has been, in fact, a symbiotic direction given to evolution, as a result of the cumulative and mass effects of influences exercised by symbiotic systems in the web of life—a directive action, which I have designated 'symbiogenesis.' It is only too likely that, as Sir Arthur states, 'hormones' (chemical messengers) are the means by which social life amongst physiological or biological units is possible. But behind the hormones, and the system of hormones, and behind the intercommunication of hormones, there resides the bio-economic factor, i.e. the respective chemical powers followed in the wake of work, service, and the summation of powers by co-operation. Without due interaction of life there would have been no bio-chemical evolution. When Sir Arthur further declares that we have to study what in our ignorance we must call the herd-instinct of that vast community which makes up the body of a human embryo, I would interpret this to mean that we must try to understand 'gregariousness,' both physiological and biological, together with the nutritional basis which renders it successful. The true ideal food basis for 'gregariousness' or colony-formation, as I have frequently pointed out, consists in symbiotic cross-feeding. This is confirmed by the verdict of palaeontology, than which none better exists. It is also confirmed by many anatomical tests. Gregory has shown by the kinds of teeth found in the jaws of primitive man that he was a plant-eater, subsisting upon roots, tubers, and especially fruits. All important endowment, all valuable patrimony, I submit, go back to a period of cross-feeding with the implied service in symbiosis.

We may feel sure that in the integration of life on our globe, behaviour, too, had to be regulated, quite as much as form and structure. Legitimate instincts and legitimate habits had to be ingrained quite as much as polarity, if the success of life was to be assured. A fundamental integrity was required in order that a desirable progression of life

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could take place, one consistent with the maximal good of life. Which is also saying that parasitism could never have had to any large extent the sanction of nature. The parasite does not earn its own living, which is in contravention of the rules of integrative evolution. The nemesis of parasitic disloyalty is disintegration. Instead of high specialization, synthesis, and harmony, we get shapelessness, pronounced antithesis of size between male and female (dimorphism), and loss of valuable structure. Finally the parasite becomes amorphous, in obliteration of that polarity which it took long ages of integration to establish. Some crustaceans are so strikingly modified by a parasitic career that they are finally little more than a sac full of eggs.

The case of the cancer cell, with its curtailments, shows that there is also chemical disintegration in parasitism. The cancerous anaemia, which is a distinctive symptom of cancer, is due to the demineralization suffered by the blood, which has lost some of its reserves of iron. The balance of minerals in our system is very delicate. It may be upset by wrongful substitution, especially by an excess of nitrogenous food. Such excess is common amongst parasites. It leads to 'protein-intoxication,' which means a substitution of nitrogen (in excess of physiological requirements) for other important ingredients. Hence parasites usually suffer from a lack of iron, and are characteristically pale and anaemic in appearance. Even plants become diseased if they get an excess of nitrogen. They show 'sappy' growth, and lose power of resistance. Iron, or an equivalent, is as essential to a wholesome mineral balance of the protoplasm in plants as it is in animals. In each case an illegitimate replacement of the iron by nitrogen makes for degeneration. Nothing, indeed, could be more pregnant with lessons on health and on evolution than the fact of the universal loss of valuable minerals consequent upon the parasitic habit of 'in-feeding,' which usually involves doses of nitrogenous food far in excess of physiological requirements.

By 'in-feeding' I mean the indolent appropriation of food manufactured by close biological relatives, and the correlated shirking of the economic duty of production, or of mutual service in some kind. It has been found that those insects which are known to be most active in the use of their muscles contain the greatest quantity of the red pigment called myohaematin (N. J. T. M. Needham, *Science Progress*, July, 1923). We may be certain that these are the insects most excelling, or the ancestors of which have most excelled, in norm-symbiosis, which is the opposite of sluggishness and of parasitism, and that these insects have, hence, been able to retain a maximum of iron, or its equivalent, instead of sacrificing it indolently for an over-dose of nitrogen. Bio-chemical pauperization invariably follows upon a divorce from symbiosis. In such a divorce, disintegration gains the advantage over integration, since de-socialization, or anarchy, becomes stronger than co-operation. Like master, like servant. The fate suffered by the parasite is such as to afford negative evidence for what I mean by evolution by symbiosis. The cells and tissues become masters instead of servants in those who allow nitrogen to become too paramount. The origin of many classes of nitrogen compounds occurring in the vegetable kingdom is still a mystery to bio-chemists. But it seems certain that in one way or another the bacterial population of the soil is responsible for the synthesis. In some way still to be explored, the bacteria, as bio-economic agents, are preparing the food for our crops. They can do so only in their capacity as symbiotic cross-feeders. In-feeders are not industrious, synthetic, and accommodating enough to be similarly of avail to life.

So long as the bacteria receive adequate symbiotic counter-services from the higher plants—in the shape of energy material—they have no difficulty in fixing atmospheric nitrogen. The oxygen thus supplied by plants is formed during the photolysis of the carbon dioxide expired by animals.

It is upon such a round of symbiotic activities that life and evolution depend. But for the frugality and the good disposition of cross-feeders there would be nothing but chaos.

Surely the account so far rendered of the positive factors of integration puts altogether out of court natural selection as a theory of evolution. Natural selection is neither fish, flesh, nor fowl, i.e. it is neither physiological, nor sociological, nor psychological. It is dialectical instead, telling us not much more than that those survived who did the necessary to survive—by struggling metaphorically. The unprincipled 'principle' of natural selection—a promiscuous mixture of many little understood things—is presumed to have power to degrade an organism as readily as to uplift it, and to act generally according to the narrowest possible utilitarianism. It is alleged by Darwinists that nature is readily compliant with any and every form of degeneracy so long as there is a local profit to the organism. On narrow, utilitarian lines, Darwin thought he could understand a fact with which he was much struck when examining cirripedes, and of which many analogous instances could be given: 'Namely, that when a cirripede is parasitic within another cirripede, and is thus protected, it loses more or less completely its own shell or carapace.'

We have here a glaring example of the retributive losses universally suffered by predaceous and parasitic species. Yet Darwin sees in this very fact of loss a 'profit.' For, if to a parasite a carapace or a head become useless, what does it profit him to waste nutriment in maintaining useless structures? It is astounding that such a view could have prevailed so long. Here we have an obvious case of highly anti-social habits, directly causing the loss of a very important organ, the head, the only advantage to be set against such loss being that the organism, with less noble structure to maintain, can indulge the better in a debauched life, injurious in effect and in tendency to the community of life, which is obliged in sheer self-preservation to retaliate.

And Darwin and his followers see nothing in it but a 'decided advantage to the species'!

All of which is illegitimate conjecture and special pleading. It would have been fairer to admit that so long as 'mutual relations' remain mysterious, the method of evolution must remain ununderstood.¹ Forsooth, the parasite has no claim whatever, by way of compensation, to a substitute for a degenerated head. There is here no absence of compensation, as Darwin imagines, but the very loss of structure is a compensation—to the rest of the community—whilst to the parasite there is a negative compensation in the shape of retribution. It surely does not need an imaginary entity, such as 'natural selection,' to incapacitate a parasite from obtaining a fine substitute for a lost head. The absence of merit, of qualification, and hence of 'funds,' is enough to render real gains futile. The parasite's case is socio-physiologically perverse. The parasite has forfeited support. Its case has long become pathological—a matter of the utmost importance to understand. And, if Darwin 'believed' that conversely, natural selection may sometimes succeed in largely developing a structure, we might equally 'believe' that it is merely 'nature' who performs the feat, with the addendum, however, that she has previously been furnished the necessary funds by the work of the species, which work, if it is honest and biologically valuable enough, precisely purchases new acquisitions at the cost of joined labour, and by the summation of powers by co-operation, but not at the cost of adjoining parts. Parasites and honest organisms are on two altogether different paths of life, and unless we draw this distinction we are in danger of comparing things that are disparate and mixing them up promiscuously.

H. REINHEIMER.

¹ Dr. D. H. Scott has recently emphasized in his work on *Studies in Fossil Botany* that we are completely ignorant about the method of evolution.

THE IDEA OF IMMORTALITY IN WORDSWORTH

THE main object of this essay is not to attempt to show that Wordsworth believed in the immortality of the soul. That he did believe in it is interesting, and not entirely irrelevant to our quest, but for evidence we should go, not to his poems, but to his letters, where we listen to the authentic Wordsworth, whereas in the poems we may be listening to a poet. In passing, we will look at two quotations from his letters and an interesting incident at the close of his life before we discuss the idea of immortality as we find it in his poems.

In 1805, when his brother John, in command of the East Indiaman *Abergavenny*, was lost, Wordsworth wrote as follows : ' Why have we sympathies that make the best of us so afraid of inflicting pain and sorrow which yet we see dealt about so lavishly by the Supreme Governor ? Why should our notions of right towards each other and to all sentient beings within our influence differ so widely from what appears to be His notion and rule if everything were to end here ? Would it not be blasphemy to say that, upon the supposition of the thinking principle being destroyed by death, however inferior we may be to the great Cause and Ruler of things, we have more of love in our nature than He has ? The thought is monstrous ; and yet how to get rid of it, except upon the supposition of another and a better world, I do not see.' Again, in 1832, he wrote in regard to Coleridge : ' He and my beloved sister are now proceeding as it were *pari passu* along the path of sickness, I will not say towards the grave, but I trust towards a blessed immortality.' But the best evidence that Wordsworth had a strong belief in immortality is the beautiful story of the close of his life. His wife on April 20, 1850, conveyed to Wordsworth the information that he was dying by saying, ' William, you

are going to Dora.' (Dora was a daughter who died on July 10, 1847.) The aged poet made no sign that he had even heard the words. 'More than twenty-four hours afterwards one of his nieces came into the room, and was drawing aside the curtains of his chamber, and then, as if awakening from a quiet sleep, he said "Is that Dora?"'.

I. We turn now to Wordsworth's poems and ask, not only whether this belief is mirrored there, and is a mere acceptance of the orthodox creed of the day, but whether he makes any definite contribution to the form of the belief in immortality; whether there is anything distinctive about it; whether that contribution has any value, and, if so, what it is.

Wordsworth reveals in a good many poems a belief in the orthodox theological view of his day, and in not a few he speaks of immortality without defining further what he means by it. We need not spend much time over these mere casual references to the subject, though it is relevant to take notice of them in our survey. Many of them, moreover, are passages of very great beauty. Take the one in 'The Excursion' (iv.) beginning :

I cannot doubt that they whom you deplore
Are glorified ; or, if they sleep, shall wake
From sleep, and dwell with God in endless love ;

or the magnificent passage which closes Book v. of the same poem :

Life is love and immortality,
The being one, and one the element.
There lies the channel and original bed,
From the beginning hollowed out and scooped
For man's affections—else betrayed and lost,
And swallowed up 'mid deserts infinite !

In the tenth book of 'The Prelude' we have one of the finest passages in that poem when Wordsworth describes

¹ *William Wordsworth*, Harper, Vol. II., p. 486.

the intensity with which he felt the passion of the whole city of Paris. Here occur lines in which we have italicized words which do more than suggest the idea of immortality, and lines to which we shall return later, with a comment upon them which another passage of Wordsworth makes :

For the spent hurricane, the air provides
As fierce a successor ; the tide retreats
But to return out of its hiding-place
In the great deep ; *all things have second birth.*

It is possible, of course, to hold that there is no conscious suggestion of the idea of immortality in the lines just quoted. Its remarkable similes do suggest, however, that when the human spirit seems, by the fact of death, to be extinguished, it may, like the wind and tide, have re-birth, and be re-energized for further activity. This interpretation seems to find support in the 'Lines composed at Grasmere, during a walk one evening, after a stormy day, the author having just read in a newspaper that the dissolution of Mr. Fox was hourly expected.' The present writer has never seen the two passages connected, but it does appear to him that the lines just quoted throw an interesting light on those that follow, and vice versa. In the following lines the idea of immortality is, of course, directly stated. 'What is the death of Mr. Fox,' says Wordsworth :

more than this—
That Man, who is from God sent forth,
Doth yet again to God return ?
Such ebb and flow must ever be,
Then wherefore should we mourn ?

Presumably the *locus classicus* in Wordsworth of the orthodox idea of immortality is the passage in Book xiv. of 'The Prelude.' The poet is speaking of spiritual love :

This faculty hath been the feeding source
Of our long labour : we have traced the stream
From the blind cavern whence is faintly heard

Its natal murmur ; followed it to light
 And open day ; accompanied its course
 Among the ways of Nature, for a time
 Lost sight of it bewildered and engulphed,
 Then given it greeting as it rose once more
 In strength, reflecting from its placid breast
 The works of man and face of human life,
 And lastly, from its progress have we drawn
 Faith in life endless, the sustaining thought
 Of human Being, Eternity, and God.

The Ecclesiastical Sonnet entitled 'Funeral Service' (xxx.) and 'We are Seven' seem to have been written for the specific purpose of expressing the idea of immortality as found in the creeds of the Church : so also Sonnet xiv., where we find the lines :

We know the arduous strife, the eternal laws
 To which the triumph of all good is given,
 High sacrifice, and labour without pause,
 Even to the death : else wherefore should the eye
 Of man converse with immortality ?

In 'Epitaphs and Elegiac Pieces' we find references to the orthodox conception abounding, but we pass on to discuss Wordsworth's more distinctive contributions to the idea we are studying. The well-known passage in 'The Prelude' may perhaps be quoted in closing this section.

Our destiny, our being's heart and home,
 Is with infinitude, and only there ;
 With hope it is, hope that can never die,
 Effort, and expectation, and desire,
 And something evermore about to be.

II. There is a suggestion in Wordsworth's poetry of what has been called the immortality of influence, an idea which is nowhere in English poetry so well expressed as in George Eliot's lines beginning :

O may I join the choir invisible
 Of those immortal dead who live again
 In minds made better by their presence.

While Wordsworth has nothing so definitely Positivist as this, his lines at the close of the poem 'The River Duddon':

Enough if something from our hands have power
To love, and act, and serve the future hour,

do suggest the idea that while the human spirit may have no separate and conscious existence after death, the influence of a man's personality lives on in the lives of other men and women, and passes on from them to those, whom, in their turn, they influence, and in this way the idea of a corporate immortality can, in a mystical sense, be held.

III. The view of immortality which most characterizes Wordsworth is that which is expounded in his famous ode on the 'Intimations of Immortality from the Recollections of Early Childhood,' which was begun in 1802 and finished in 1806. Here we have a view expressed which is echoed in many other of Wordsworth's poems, and it is worth spending a little time on it, since without an understanding of it, we find ourselves unable to understand a great deal of the poet's work. F. W. H. Myers calls it 'Wordsworth's most characteristic message,' and though we may not agree with this superlative claim, the message is one of very great importance.

Over its origin we can be brief. It derives ultimately from Plato, where the doctrine of reminiscence is found more than once. Perhaps most fully it is found in *Phaedo* (72-3). There is little doubt, however, that Wordsworth did not get the idea from Plato, but from his friend Coleridge, from whose conversation he drank deep draughts of inspiration. In 1796 Coleridge received the news of the birth of his son, afterwards called Hartley, and on this event Coleridge wrote as follows:

Oft o'er my brain does that strong fancy roll
Which makes the present (while the flesh doth last)
Seem a mere semblance of some unknown past,
Mixed with such feelings as perplex the soul

Self-questioned in her sleep ; and some have said
We lived, ere yet this robe of flesh we wore.

In a note appended to this sonnet Coleridge acknowledges his indebtedness to Plato's *Phaedo*. When we find in the Immortality Ode of 1802 the line

A six years Darling of a pigmy size,

and note also that Wordsworth's poem 'To H. C., Six Years Old,' also bears the date 1802, it seems sufficient evidence to suggest that the birth of Hartley Coleridge led first to the poem based on Plato which Coleridge wrote, and that then Wordsworth either saw the poem, or the two friends had a conversation on the whole issue raised, or possibly both, and that Wordsworth, having let his thoughts simmer, as we know he was fond of doing before he committed them to writing, began six years later both the Immortality Ode and the poem 'To H. C.'

Weight is lent to the suggestion I have made that the two friends had a conversation about the matter, or perhaps many conversations, by the fact that Wordsworth did not finish the Immortality Ode until 1806, and in 1805 he seems to have stuck fast in the middle of it, for he wrote to Beaumont, 'Should Coleridge return, so that I might have some conversation with him, I should go on swimmingly.' So much for the origin of the great ode.

What was the theory to which Wordsworth gives expression in it? It is important to realize in the first place that wherever he got it, it is leagues removed from Plato's doctrine of reminiscence, which is an attempt to explain why we appear to know certain facts without ever having learned them (cf. Plato's account of the dialogue between Socrates and the boy in *The Meno*). It is suggested that we remember on earth ideas which we must have brought with us from some pre-natal existence. To Plato the world of ideas alone has truth. The senses are sources of error. We should escape as far as possible from their contamination. We come

to the truth of things by getting away from eyes and ears.

Wordsworth's theory, on the other hand, has been called a 'romance of sensation.' To him truth comes through sense-perception. The voice of a cuckoo, the sight of a rainbow—poems concerning which, it is interesting to note, were commenced the same week as the Immortality Ode—these are the things which produce in the poet a link with an unseen world of reality which long ago, before birth, he knew, and in which his spirit revelled. In childhood he is nearer to that pre-natal life, and therefore, to the child, gleams from that wondrous world are far more numerous and vivid than to the adult. As he grows up he gets farther and farther away from that life, and the gleams become rarer and fainter.

There was a time when meadow, grove, and stream,
 The earth, and every common sight,
 To me did seem
 Apparell'd in celestial light,
 The glory and the freshness of a dream.
 It is not now as it hath been of yore :
 Turn whereso'er I may,
 By night or day,
 The things which I have seen I now can see no more.

The child, in Wordsworth's view, is, as Tennyson said later, 'new to earth and sky,' but he discerns in the universe its kinship with that spiritual world from which he has come, and sees manifested in terms of material beauty here on earth that which reminds him of what he saw manifested in terms of spiritual beauty in the former life.

Our birth is but a sleep and a forgetting :
 The Soul that rises with us, our life's Star
 Hath had elsewhere its setting,
 And cometh from afar :
 Not in entire forgetfulness,
 And not in utter nakedness,

But trailing clouds of glory do we come
 From God, who is our home.
 Heaven lies about us in our infancy.

There is another difference worth noting between Wordsworth's conception and Plato's, a difference that takes Wordsworth farther even than Plato from the orthodox Christian position. Wordsworth draws the conclusion that the child is nearer heaven than the man, and that flashes of recollection of the beauties of the eternal world become rarer, and that thus the child is the best philosopher.

Shades of the prison-house begin to close
 Upon the growing boy.

At length the man perceives it die away
 And fade into the light of common day.

Plato, on the contrary, would have made the grown man the better philosopher, and more receptive to beauty and truth than the child.

There are interesting indications that Wordsworth in later life had some qualms about the theory. Perhaps they were started by Coleridge, who in *Biographia Literaria* warns the reader against taking Wordsworth's doctrine of pre-existence in any literal sense. Coleridge, it is said, did not take it seriously, and did not believe that Plato believed the doctrine of reminiscence. If Wordsworth were merely toying with a fancy in this Immortality Ode, we should be inclined to think that he did not seriously accept its truth and validity. But probably, as we shall see, the qualms referred to were occasioned by the knowledge that his views were scarcely in harmony with orthodox theology, to which he paid, in later life, the respect of a slave. It is not unlikely that he was a little bit nervous about what 'my brother the Dean' would think.

Whether Wordsworth himself accepted the conception included in the Immortality Ode is an important question. Our answer will depend, in the first place, on whether the

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conception is embodied in other poems also, and in the second place whether there is anything in his later poems or letters which would lead us to believe that he ever denied its truth.

The idea of the Immortality Ode emerges first in the lines beginning :

My heart leaps up when I behold
A rainbow in the sky.

The last lines of this little poem are prefixed to the 1815 edition of the great ode.

The Child is father of the man,
And I could wish my days to be
Bound each to each by natural piety.

We naturally look for the same idea in his poem 'To the Cuckoo,' since we know from entries in Dorothy Wordsworth's journal that the poet was busy with it at the same time. Nor are we disappointed. The Cuckoo's voice brings to him

a tale
Of visionary hours,

and of the days of boyhood, helping him to

beget
That golden time again,

and in the last verse we are reminded of the words of Wordsworth quoted in the Fenwick note on the great ode : 'Many times while going to school have I grasped a wall or tree to recall myself from this abyss of idealism to the reality.'

O blessed Bird, the earth we pace
Again appears to be
An unsubstantial place ;
That is fit home for thee !

The last verse of the 'Anecdote for Fathers' ; the sonnet beginning 'It is a beauteous evening calm and free,' where

Wordsworth says of his French daughter, Caroline, that she lies 'in Abraham's bosom all the year,' we find the same thought. We are told of the Happy Warrior that he

hath wrought

Upon the plan that pleased his boyish thought,

and in the ode 'composed upon an evening of extraordinary splendour and beauty' (1818) we find a pathetic reference to the light which, in the Immortality Ode, is called the 'fountain light of all our day' and the 'master light of all our seeing.'

Oh, let thy grace remind me of the light
Full early lost, and fruitlessly deplored ;
Which, at this moment, on my waking sight
Appears to shine, by miracle restored ;
My soul, though yet confined to earth,
Rejoices in a second birth !
'Tis past ; the visionary splendour fades ;
And night approaches with her shades.

And in a magnificent passage in 'The Prelude' (Book xii.) the same idea emerges :

Oh ! mystery of man, from what a depth
Proceed thy honours. I am lost, but see
In simple childhood something of the base
On which thy greatness stands ; but this I feel,
That from thyself it comes, that thou must give,
Else never can receive. The days gone by
Return upon me almost from the dawn
Of life ; the hiding-places of man's power
Open ; I would approach them, but they close,
I see by glimpses now ; when age comes on,
May scarcely see at all.

It can scarcely be claimed that Wordsworth was toying temporarily with an idea when we find references to it so widely diffused throughout his work as the above quotations show it to be. It may fairly be claimed that Wordsworth held that the little child born into the world came from

an immortal sphere of beauty and love, and that the highest and noblest moments of manhood, the clearest perceptions, the purest and most unselfish deeds, become possible when flashes of the once native glory pierced through the mists of the accumulated years of life in this far grosser world.

Does Wordsworth ever contradict the idea? 'I think it right,' he says in a Fenwick note, 'to protest against a conclusion, which has given pain to some good and pious persons, that I meant to inculcate such a belief. It is far too shadowy a notion to be recommended to faith as more than an element in our instincts of immortality. But let us bear in mind that, though the idea is not advanced in revelation, there is nothing there to contradict it, and the fall of man presents an analogy in its favour.'

We are inclined to think that this is a kind of mental camouflage intended to blind the said pious persons to the fact that Wordsworth was something of a heretic. There are many indications which do more than suggest that he was not the kind of man stupidly to accept dogmas of religious orthodoxy because he found them in the creeds of the Church. There is every reason to believe that he was influenced, both at Cambridge and later, by the theological unrest of his day. In the face, therefore, of the many repetitions of the idea, and in the absence of any contradiction of it, we are justified in believing that it was a tenet of the Wordsworthian faith.

In seeking to appraise its value we must admit that it would be impossible to prove that the child may not have brought into this world memories of a supposed brighter and fairer one. It may be that in certain directions a child has a clearer perception of things as they are than has the adult. But the possibility seems to us vague, and, even if true, to be of little value, since the child cannot adequately express himself when the perceptions are most clear; is only reminded of

That imperial palace whence he came

by detecting the immanence of its same pervading spirit in nature; and that these memories become more and more indistinct and blurred as time goes on. The thought, so far from being helpful, seems to us pessimistic and depressing in the extreme, for loss of light cannot find adequate compensation in the mere memory of more illumined days.

Moreover, it seems to us that for every fact in childhood which points in the direction of the Wordsworthian idea, there is a fact which suggests a very different conclusion. In the poem to his infant daughter Wordsworth speaks of her

sinless progress, through a world
By sorrow darkened and by care disturbed,
Apt likeness bears to hers, through gathered clouds
Moving untouched in silver purity,
And cheering oft-times their reluctant gloom.
Fair are ye both, and both are free from stain.

Such a departure from the orthodox theological belief in the doctrine of original sin in favour of Rousseau's doctrine of original goodness must greatly have shocked the worthy Dean. And though we may break from the too rigid emphasis which the doctrine of original sin has received in the past, is it not more true to the perceived facts of childhood than the idea in the Immortality Ode and elsewhere? Do we not find ourselves in the world with a definite bias towards the choice of evil rather than good, and, if this be true, shall we not have to look in other directions for an explanation of the phenomenon Wordsworth's theory attempts to explain?

With psychological research we cannot concern ourselves here, but we may note that it has been established that under certain conditions of hypnosis a man can remember events that happened as early as the first year of life, but under no conditions yet discovered can go back farther, and that none of the brilliant experiments conducted by Professor William Brown lend any support to the Wordsworthian hypothesis.

The gravest criticism of the theory, however, from the point of view of the student of immortality, is that it is nothing to do with immortality in the sense in which that

term is usually understood and applied. By immortality we generally mean the conscious survival of the human personality *after death*. Men are normally interested in the destiny of the human spirit but not in a supposed pre-existence, and while the great ode gives us little enough suggestive material concerning the latter, it gives us none concerning the former.

There are suggestions that Wordsworth sets before us an ideal of so binding our days together 'by natural piety' that the light of infancy might be retained to illumine old age and kindle a hope of life after death. But by his own theory that light melts into the light of common day, and becomes at last a memory. He imagines that memory powerful enough to achieve the end he desires :

What though the radiance which was once so bright
Be now *for ever* taken from my sight,
Though nothing can bring back the hour
Of splendour in the grass, of glory in the flower,
We will grieve not, rather find
Strength in what remains behind ;
In the primal sympathy
Which, having been, must ever be ;
In the soothing thoughts that spring
Out of human suffering ;
In the faith that looks through death,
In years that bring the philosophic mind

But if to Wordsworth memories of childhood's days accomplished so much, leading him to look back to them as the days of highest spiritual and poetic illumination, and leading him to believe in a life to come as a kind of return to the bliss he had once experienced, he was surely the only person who ever lived who fed his soul with such strange food, or looked at life, and at life's problems, through the spectacles of such a strange philosophy. That is to say, the ode has high value as poetry, but not as a contribution to our thought regarding immortality.

LESLIE D. WEATHERHEAD.

VORSTIUS AND JAMES I: A THEOLOGICAL INTERLUDE IN DIPLOMACY

IN *The Fortunes of Nigel* Scott has favoured us with a conversation between King James I and the hero of the book, in which the learned monarch tested the Latinity and general knowledge of the young man with all the more zest because he had been trained at Leiden. He put his eager questions to him in Latin: "Et Vorstius iste? Arminii improbi successor aequae ac sectator." Nigel, by good fortune, remembered that Vorstius, the divine last mentioned in his Majesty's queries about the state of Dutch literature, had been engaged in a personal controversy with James, in which the King had taken so deep an interest as at length to hint in his public correspondence with the United States, that they would do well to apply the secular arm to stop the progress of heresy by violent measures against the Professor's person—a demand which their Mighty Mightinesses' principles of universal toleration induced them to elude, though with some difficulty. Knowing all this, Lord Glenvarloch, though a courtier of only five minutes' standing, had address enough to reply, "Vivum quidem, haud diu est, hominem videbam—vigere autem quis dicat qui sub fulminibus eloquentiae tuae, Rex Magne, jamdudum pronus jacet, et prostratus?" This amusing dialogue refers to an incident which is almost without parallel in the history of British diplomacy, and is for that reason alone worthy of a little closer investigation.

The period which is known as the Counter-Reformation witnessed a remarkable revival of the energies of that part of the Church which remained loyal to the Papacy, and a corresponding set-back to Protestant progress. Germany, which had led the van in the early days of the Reformation, was now divided and inert. Its inertia was soon to be disturbed by the horrors of the Thirty Years' War, which left

it a wilderness and a political nonentity until Frederick the Great laid the foundations of the Prussian hegemony. The differences between Luther and Zwingli had divided the Protestants into the Lutheran and Reformed Churches. The genius of Calvin both as theologian and ecclesiastical reformer had made the Reformed Churches the very embodiment of the soul of Protestantism, and in Switzerland, among the Huguenots of France, in parts of Germany, in Scotland and in the United Provinces, he became supreme. The capital and head quarters of this Presbyterian Calvinism was Geneva, and the English reformers who fled there during the reign of Mary were imbued with the same spirit. On the other hand, Loyola had given to the Papists in the Society of Jesus a new fighting force which was determined to recapture the mind of Europe, win control of its politics, and sweep back the threatening waves of 'Reformation.' In a large measure the Jesuits succeeded. France was made safe for the old church, Bohemia and Bavaria and other parts of Germany were reconquered, a new zeal for religion came into the policy of the World Empire of Spain, which in its turn provoked the stout and unexpected resistance of the United Provinces. Motley has told, with all the enthusiasm of a partisan, the heroic story of *The Rise of the Dutch Republic*, and in later volumes has carried the story down to the beginning of the Thirty Years' War. No praise could be too high for the heroism of that epic achievement. It was in that low-lying corner of Europe and on the high seas that the decisive battle was fought out which saved the party of reform. The allies of the United Provinces were France and England, and, strangely enough, it was from France that she received the most real help in the long-drawn-out conflict with Spain. It was, however, by its own iron resolution, the power of its own right hand, and the genius of the house of Nassau, that the Dutch Republic won its liberties. The dastardly policy of the assassination of national leaders which removed William of Orange and

Henry of Navarre all but snatched the prize from her grasp. Yet she won her way through, and Leiden University was one of her grateful memorials of success.

The beginnings of the new university were so brilliant that Leiden had the promise of replacing Geneva as the spiritual and intellectual centre of the Reformed Churches. In those days scholars and theologians were regarded as national assets; indeed, they were international assets, for the prevalence of Latin as the language of scholarship and the spiritual kinship of churches crossed the narrow seas and passed the frontiers of nations. Protestantism was a greater thing because Scaliger and Casaubon, the two leading scholars of the day, were among its supporters. It was a great triumph for Rome when Lipsius, a third great scholar, was won back to the old religion, and left Leiden for Louvain; the struggle for the soul of Casaubon was a matter which claimed the most resolute energies of the Jesuits. It can be imagined, therefore, with what alarm strong Calvinists would regard the growth of a New Theology in Leiden itself, a theology which had in some of its details a suspicious resemblance to that of the Jesuits themselves. The Jesuits were to prove themselves the champions of free will against the Augustinian view of the degradation of the whole of human nature through sin and the arbitrary election of divine grace. The challenge to prevailing Calvinistic views of Predestination is associated with the name of Arminius, who was for the latter years of his life Professor of Theology at Leiden. His colleague in that school of theology was Gomarus, who held the orthodox doctrine of the Reformed Churches on this subject with fervour and tenacity. From the sharp differences that naturally arose in the university grew up a cleavage of opinion that spread through all the Church of the United Provinces, growing in intensity until the followers of Arminius were expelled at the close of the Synod of Dort in 1619. Arminius himself had died ten years before this date, and his death had been the occasion of

a trial of strength between the two parties over the appointment of his successor. There was an interval of some months during which nomination was made, and Gomarus was the only lecturer in the divinity school at Leiden. There was a marked decline in the number of students, and those who remained eventually joined in a petition against an Arminian professor. The position of the Arminians through the country was, however, much stronger than their numbers would seem to warrant. In most of the towns they had a great deal of support from the wealthy upper middle classes, and the merchant oligarchs who favoured them had a good deal to say about the appointment and dismissal of the towns' ministers of religion. It was customary for a town to be regarded for this purpose as one congregation and for the preachers to serve all the Reformed Churches in turn. Also the oligarchy which controlled the States of Holland, and especially the most famous national statesman, John of Oldenbarnevelt, had Arminian sympathies. The Stadholder of Holland, Prince Maurice of Nassau, the son of William the Silent, was greater on the field of battle than in the lecture-room; he had little interest in theology, but in the end supported the Calvinists against Oldenbarnevelt, and secured for them a decisive victory. At the time of the death of Arminius, however (October, 1609) he was largely influenced by his court chaplain, Johannes Wtenbogaert, in all ecclesiastical affairs. Wtenbogaert was probably the most influential minister in the United Provinces, the cordial friend of Arminius, and, after his death, the real leader of the Arminian party. It was Wtenbogaert who first suggested the name of Vorstius as the successor of Arminius, and it was his influence, backed by Oldenbarnevelt and supported by the Burgomasters of Leiden and the Curators of the University, that carried the nomination through storms of opposition until King James I intervened and helped to gain a victory for the Calvinist party.

For many reasons Vorstius seemed to be a most suitable

successor to Arminius. He had a great reputation as a teacher and scholar; he was a foreigner, and therefore had no share in the domestic broils of the United Provinces; also he was said to be a man of moderating opinions and a true lover of peace. Konrad von der Vorst, to give him his real name, was a German who was born at Cologne in 1569. His father was a Roman Catholic merchant of that city, and he himself, as the youngest of a large family, was trained for the priesthood. Becoming a convert to Protestantism before he was twenty, he followed a practice common among theological students at that time of attending lectures at several universities. Herborn, Heidelberg, Geneva, and Basel were visited in turn, and finally he settled as professor of theology at the little academy of Steinfurt. This Westphalian town was in the territory of the Count of Bentheim, one of the sturdiest of Protestants, and here Vorstius laboured for fifteen years, in spite of many invitations to more important places. So far as we know, his peace was only disturbed once, when in 1598 his old Heidelberg tutor charged him with defending certain theses which were declared to be 'as like to Socinianism as an egg to an egg.' The positions that were objected to were a declaration that Christ did not suffer the pangs of eternal death, and another to the effect that God could forgive sins without any sacrificial expiation. In the end Vorstius was reconciled to the Heidelberg professors by promising to keep to the teaching of the *Heidelberg Catechism*. Still, he would rather drink the 'old wine of the Fathers,' to use his own words, than adopt the phrases of the Reformers.

The charge of Socinianism was fatal if it were sustained, for the Socinian books were everywhere suppressed and their doctrines driven underground; only in Poland did they find a place of toleration and peace. Vorstius managed to secure Socinian literature through Dantzic, and was even invited to lecture in their Polish Academy, an offer which he immediately declined, as he firmly believed

in the deity of Christ, however much he might have favoured some of the teaching of Socinus on the subject of the Atonement. Year by year he discussed a series of theses on the existence and attributes of God, which were eventually published at Steinfurt in 1610 under the title *Tractatus Theologicus de Deo*. The dedication to the Landgrave Maurice of Hesse is dated March 20, 1606, and the first discussion on 'The Existence of God' took place on March 9, 1598. The tenth and last debate on the 'Affections of the Deity' was held on January 23, 1602. The dates are of importance, as this was the volume that raised the wrath of King James I. He is less expository, less saturated with biblical knowledge, than Arminius; and, although his method is more scholastic, his fanciful speculations make him a more interesting writer than the solid Dutchman. There was at least sufficient ingenuity in the volume to make it possible for the enemies of Vorstius to declare that 'this wretch did seek to stoop God to man, by debasing His purity, assigning Him a material body; confining His immensity as not being everywhere; shaking His immutability, as if His will were subject to change; and darkening His omniscience, as uncertain in future contingents.' If it is remembered that Vorstius stoutly denied most of these charges, and that the method of his debate was to propound scholastic possibilities for discussion, the case against him is not so black as would appear. Moreover, these charges had not been brought forward when first his name was mentioned as a possible successor to Arminius.

The procedure by which he was moved from Steinfurt to Leiden was interminably slow. Steinfurt was reluctant to release him, and many difficulties arose in the course of the negotiations, which the Calvinist party was not slow to utilize against him. It was in July, 1610, that Leiden decided to invite Vorstius, and he did not settle there until October, 1611. The interval was crowded with controversy, for those who opposed the appointment went back to the old

accusation of Socinianism, exaggerated the dangerous speculations of the recently published *De Deo*, and presented a vigorous memorial to the States of Holland and West Friesland against Vorstius. The States heard both parties, and Vorstius himself was summoned to meet the charges against him. He succeeded in clearing himself of the charges of heresy, with the exception that he agreed with the Arminians on the subject of Predestination, and the States declined to interfere with the wishes of the University. But the stars in their courses fought against Vorstius; fresh rumours were circulated about the invitation given to him by the Socinians to go to Poland, and it was alleged that there was in existence a Vorstian-Socinian correspondence which would prove that there was a deep-laid plot to capture the United Provinces for Unitarianism by stealth. As if to give colour to this legend, at that moment some old students of Vorstius who were then at Franeker published an anonymous book which pretended to prove that the only place for a real Christian in the present state of furious controversy was among the Polish Arians. There were elements of humour in this volume, but as Franeker was the University town of the fanatically Calvinist province of Friesland, it was greeted with few smiles when its origin had been traced. The correspondence of the students was seized, and the names of Vorstius and some of the Arminian leaders were found mentioned frequently. The offenders were not only expelled from the University; one of them at least was imprisoned for some considerable time.

Vorstius had just made a new and solemn declaration of his full belief in the doctrines of the Trinity, the Deity of Christ, the Virgin Birth, and in the fact that Christ had reconciled the world to the Father by a propitiatory sacrifice, when this new storm burst. It was now the turn of the States of Friesland to protest to the States of Holland against his appointment. Vorstius was compelled to make yet another declaration and explanation to the Curators of

the University. He renewed his affirmation of orthodoxy, denied any knowledge of the actions of the Franeker students, but asked why men should not be allowed to read Socinian books. He declared that there was a serious danger that Protestants would be subjected to a new inquisition.

Protests continued to come in from other parts of the United Provinces, but all might have been overridden had it not been for the unexpected intervention of King James I. The King of Great Britain might have been expected to give some support to the Arminians, as he thoroughly approved their attitude of subjecting ecclesiastical to secular authorities; moreover, he had become so weary of the Calvinist tyranny in Scotland that he forbade the discussion of the high themes of Predestination in the pulpit. He took his title of Defender of the Faith with all seriousness, however, and imagined that he had discovered in Vorstius some new and dangerous heresy. His attitude may also have been affected by the fact that he received his information through the Calvinist Archbishop of Canterbury. It was a Franeker professor, Sibrandus Lubbertus by name, who had remorselessly exposed the sins and errors of Vorstius in a long letter to Archbishop Abbot on August 21, 1611. The Archbishop was not slow in handing on this information to his royal master, for on August 30 the King wrote to the British Ambassador at the Hague, Sir Ralph Winwood, giving him instructions to oppose the appointment of the new professor. His Majesty had read in the interval the *Tractatus de Deo*, and the interpretation of it given to the States by Vorstius; after that he 'stayed not an hour,' but wrote to Winwood telling him to 'repaire to the States General in oure name' and let them know that 'we shall be displeased if such a monster receive advancement in the Church.' He also gave to the Ambassador a catalogue of the 'damnable positions' maintained by Vorstius. Armed with this information, Winwood exploded his mine at the meeting of the States on September 21. This was no

pleasant welcome to Leiden for Vorstius and the Curators thought that the weather must improve before he began his lectures. Meanwhile the States returned a courteous reply to the King expressing gratitude for his Majesty's interest, and recounting the whole procedure of the call of Vorstius. The States emphasized the diligent inquiries made by the very capable Curators of the University, the years of Vorstius's professorship at Steinfurt during which other countries had sought his services, and the ability of his writings against the Jesuits. As to the charges against him, he had met these at a full meeting of the States in May, and had since refuted new charges in August. The letter was sent on October 1, and on October 6 the King sent back his vigorous reply. In the interval, Bertius, another Arminian teacher at Leiden, had chosen to send a copy of a book he had written to prove that the saints may fall from grace, to the Archbishop of Canterbury. This was a sad blunder, and the books of these two tactless professors roused the royal lion to a pitch of frenzy. In his letter of October 6 the King said that more books of Vorstius had come to England, and 'a certain Bertius, a scholar of Arminius, was so impudent as to send a letter unto the Archbishop of Canterbury, *De Apostasia Sanctorum* (the title whereof onely were enough to make it worthy of the fire),' and shamelessly to maintain that its doctrine agreed with that of the Church of England. His Majesty judged (to use his own words) that it was 'high time for us to bestir ourselves, non solum paries proximus jam ardebat'; the flame began to devour his own house, or, as the royal metaphors became confused in turning away from burning Troy, the plague began 'to creep into the bowels of oure own kingdom.' The books of Vorstius were ordered to be publicly burnt at both Universities and at St. Paul's Churchyard. His Majesty would apparently have preferred that the man rather than his books should have been so treated for 'never any heretic better deserved to be burnt.' His zeal for the truth was disappointed at having missed

the opportunity of correcting Arminius; 'it was our hard hap not to hear of this Arminius before he was dead.' Still, it was possible to deal with living heretics and to purify the University of Leiden, which should be, like Caesar's wife, above suspicion. 'But especially ought you to be very carefull not to hazard the corruption of your youth in so famous an Universitie by the doctrine of so scandalous a person, who (it is to be feared) when he findeth himself once settled there, will return to his ancient vomit.' If the States refused to listen, the King was not only prepared to stop the British youth going to Leiden, but to form a league with other Reformed Churches against false and heretical communities.

Vorstius was overwhelmed by these attacks, and wrote humble letters of defence to the King and the Archbishop on October 13. The letters were presented by the State's Ambassador in London, Noël de Caron. Vorstius begged the Archbishop to intercede with the King on his behalf, since the articles which the King had extracted from his book for condemnation were mere scholastic discussions. To the infuriated monarch himself he declared that he had taught nothing against the Scriptures and the consent of the Church, but admitted that he had indulged in too much discussion of human opinion. The letters made no impression, and the King's catalogue of the professor's heresies was presented by Winwood at a meeting of the States on November 5. James I put his case powerfully, 'that they might discern the Lyon by his pawes.' He was ready also with practical advice. 'The disciples of Socinus (with whose doctrine he hath been suckled in his childhood) doe seeke him for their Master and are ready to embrace him. Let him goe, he is a Bird of their own feather.'

Oldenbarnevelt and his supporters were certainly put in a dilemma by the violence of this attack from England. They neither wanted to see the orthodox party victorious and the ecclesiastical authority set above the secular power, nor could they afford to quarrel with so important a

Protestant power as Great Britain. Their reply was delayed for six weeks, and was of a temporizing nature when it arrived. They said that Vorstius was now a citizen of Leiden, and that a full and satisfactory answer should be given to the King's letter after the next meeting of the States in the following February. On December 15 Vorstius published a defence called his *Christiana et modesta responsio*. Two days later however, Winwood told Oldenbarnevelt that the religious bond with England was broken. The Dutch statesman said little, but his real view was expressed in his observation to Caron on the subject: 'I hope we are free to form a judgement on our own affairs.' Most critics to-day will feel that he was right, but James I had no sense of the impropriety of his interference in the domestic problems of the United Provinces. On the contrary, he was both surprised and annoyed by the obstinacy that was displayed, first in assuming that the Defender of the Faith might have been misinformed, and then in not acting on his instructions. 'If he had bin our owne subject,' he said, 'we would have bid him *expue*—spit out.' This antagonism was not due to any national bias, for 'he is a Germane, and it is well known that all Germanes are our friends.' A stern sense of duty compelled the King to publish an account of the correspondence between himself and the States on the subject of Vorstius, which appeared in French, with English and Latin translations.

This was the alarming document that Vorstius had to confront when he made his apology at the meeting of the States of Holland and West Friesland held at the Hague on March 22, 1612. The address was spoken in German and afterwards published at Leiden in Dutch and Latin. He admitted that he had indulged in speculations beyond the limits of Scripture, but other scholastics had done this before him. He had limited the divine omniscience only so far as modestly to question the teaching of Calvin and Beza on Predestination. Also he had admitted that God

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was capable of love and anger, but not of fear and despair. He was no Arian. 'I believe that Jesus Christ is not only a true and perfectly righteous man, but true and eternal God.' Otherwise on the divine omnipotence, infinity, and omnipresence he claimed to be perfectly orthodox, though he admitted ignorance as to the mode of the divine omnipresence. This was probably a perfectly sincere statement, though *De Deo* is a perplexing and irritating production, and critics may be excused for annoyance at arguments for and against the notion that God may have a corporeal existence and such fancies. His real kinship with the Socinians seems to be in the doctrine of the Atonement. He felt that it was *possible* for God to forgive sins without any scheme of propitiation, and he was inclined to place the power of the Cross on its moral influence alone. If in this particular he sinned, in company with Socinus, he sinned also with Abelard and many great Christian teachers before and since his time. Such teaching would receive no tolerance in high Calvinist circles.

The States referred the matter to a committee which was to meet the Curators of the University and the Burgomasters of Leiden. The meeting took place on April 20, and they decided to bow to the storm. At the same time it was impossible to simply turn away a scholar who had served the Reformed Church at Steinfurt for fifteen years and had been enticed away by their invitation. So it was decided that Vorstius should have the honorary title of Professor of Leiden, and should receive the emoluments of the office, but he was not to be permitted to lecture, and was to live at Gouda to reply to the attacks that had been made upon him. In such controversy he remained here for six years, doing more harm than good, until by the decisions of the Synod of Dort he was dismissed from his professorship and expelled from Gouda. He then passed three obscure years in the neighbourhood of Utrecht, until in 1622 the Duke of Gottorp called him back to Germany.

He did not enjoy this return to his native land for long, for on October 9 his troubled life came to an end, and he is now commemorated by a statue at Friedrichstadt.

It is needless to say that Vorstius was not the monster, the pest, the blasphemer that his enemies made him out to be. It was his misfortune to be the symbol of a losing cause in a very hot battle, or, rather, he chanced to be thrust in 'between the fell incensed points of mighty opposites,' and for him the consequences were very unpleasant. It is difficult not to sympathize with him. He was not one of the square-browed, pugnacious theologians who were so plentifully produced at that time and seemed born for the prize-ring. He had a real dislike for controversy, and was a man of high character, real learning, and ingenuity. He was not a man of the world, and seemed to have a facility for doing and saying the wrong thing; but the circumstances of his time seemed to arrange for him a punishment out of all proportion to his blunders and errors.

As to King James I, the great antagonist of Vorstius, men are little inclined to repeat to-day what was said of him in his lifetime. Archbishop Whitgift declared that his Majesty undoubtedly spoke with the special assistance of God's Spirit. Bishop Bancroft, on his knees to the wisest King since Solomon, exclaimed, 'I protest, my heart melteth with joy, that Almighty God, of His singular mercy, hath given us such a King, as, since Christ's time, the like hath not been seen.' Some excuse may be made for this outburst, as it occurred at the beginning of his reign. Henry IV of France could have given a truer if less flattering picture of his fellow monarch. If his diplomacy had faced the realities of European politics instead of indulging in theological disquisitions to an allied power, his son-in-law might have been saved the humiliating disasters of the Thirty Years' War and the successes of the Counter Reformation might have been largely discounted.

ARCHIBALD W. HARRISON.

THE 'SUPERNATURAL' IN RELIGION: IS IT ESSENTIAL ?

TWO honoured Nonconformist ministers, now retired from active service, were recently talking together of the modern perils confronting Christian faith, and one, whose pen is still vigorously used for the Church and the truths for which it stands, said, 'I pity the younger ministers of to-day. I am glad that I am at the end of my ministry and not at the beginning.'

The touch of pessimism in those words is perhaps unwarranted, but it would be idle to assume that the forebodings of that aged minister are without any foundation. Within his lifetime many profoundly disturbing things had happened. He had witnessed the mighty impact of modern science upon religious thought, shaking the structure of Christian theology to its very base. He had seen old traditions, once sacrosanct, swept away by new, critical methods, fearless, impatient, and sometimes irreverent. He had watched the growth of a new study of comparative religion, tending to place the truths of Christianity on a level with those of the other world-religions. He had noted the rise of a new religious thought, impregnated by ideas that seemed dissolvent of Christian truth; and there had come to him moments of anxiety, if not of fear, for the future.

Now, while we do not share his pessimism, we do share his anxiety, for we cannot be blind to certain tendencies at work to-day on a widespread scale whose trend is increasingly in the direction of a religion far removed from the Christianity of the New Testament. To be concise, we mean the tendencies to eliminate from religion as impossible, or at least as unnecessary, all that savours of the supernatural; to reject everything that cannot be explained by known laws or related to processes that can be observed and tabulated.

For instance, the late Dr. Adeney, dealing with the subject of 'miracle' in the *Hibbert Journal*, after relegating to the 'category of unhistoric legend' what he describes as 'the magnificent pageantry of Old Testament supernaturalism—the wonder of our childhood,' calls halt to the application of the same ruthlessness to the miracles of Jesus only because they seem to fall into line with what we have discovered concerning the operation of hypnotism, curative suggestion, telepathy, and so on. The same process is apparent in a still deeper and more crucial way in J. Brierley's words: 'Religious history has no isolated facts; Revelation, Incarnation, and Atonement are not events and transactions that belong to one period, or even to one person, however they may have culminated there. They enter into the whole structure and history of humanity, eternal ideas made manifest in flesh. It is because Christianity has exhibited this process in its highest form, and has in Christ summed up the whole sequence, that it stands as the religion of humanity, the eternal religion.' We have it all there in a nutshell; and when that sort of thing is carried to its logical limit, it has very serious consequences for Christian faith.

Now we do not hold any brief for 'Traditionalism' as against what is vaguely called 'Modernism,' but we are concerned for faith. We have every sympathy with Kirsopp Lake's saying about the need for a 'faith that, while it shall satisfy the soul of the saint, will not disgust the intellect of the scholar'; but we feel it is perilously possible for the intellect to set out with presuppositions and theories that are inimical to faith; and that is just what has been happening of late on a wide scale. The modern bias against the supernatural—and there are few modern thinkers who do not to some extent share it—is not due to bad logic or wrong methods, but rather to certain false premisses from which modern thought too often starts out.

Now to trace these false premisses to their source is not a difficult task. They are due to the attempt to press religious

thought into the evolutionary mould, and, after the fashion of the legendary Procrustes, to reject all the elements that refuse to bear its shaping impress. When modern science gave to the world its discovery of evolution, it introduced a startlingly new element into human thought, demanding a vast readjustment of ideas, almost amounting to an upheaval, and nowhere more so than in the realm of religion. The old conceptions of God and His relations to this world were largely cast in terms of 'transcendence,' with the result that the supernatural was the dominating element, and the portents of miracle and prophecy were regarded as the essential hall-marks of divine activity amongst men.

But evolution brought to light a new truth that has slowly but surely permeated human thought as to God, enabling men to say :

God, the Creator, doth not sit aloof,
As in a picture painted on the roof,
Occasionally looking down from thence,
He is all nature and all providence.

This enrichment of religious thought we fully and gladly admit, but we are unable to say that it has proved an unmixed boon ; for it is becoming increasingly evident that the new truth of God as immanent is in danger of being regarded as the whole truth ; at any rate, it is producing a bias against the supernatural element of religion so far-reaching that it leads to a conception of God as locked up in the processes of the world so completely that He is lost for all the daily needs and purposes of a definite Christian faith.

We turn, for instance, to David Grayson's *Adventures in Contentment*, one of the most popular books of to-day, and we find there a description of an old professor of botany who has made the study of nature his religion. He is asked one day his views regarding God, and he answers : ' When I was

a boy I believed implicitly in God. I prayed to Him, having a vision of Him—a person—before my eyes. As I grew older I concluded there was no God. I dismissed Him from the universe. But now,' he added, raising his arm with a gesture that seemed to take in the whole universe, 'it seems to me there is nothing else but God.'

When the truth of the divine immanence is stressed in that absolute way, it certainly gets rid of the supernatural element in religion, as it were with a sweep of the arm, but at what cost? It ceases to be an enrichment of the historic faith of the Christian Church; it becomes a denial of its most distinctive features. It turns religion into a mere philosophy, or at its best, a philosophic mysticism, dimming the personality of God, imprisoning His activities within processes, with disastrous results for the Christian doctrines of revelation, redemption, providence, and prayer.

Christianity is not a philosophy—a discovery of the human mind and spirit; it is a faith based on a revelation from God—a faith in a Divine One who is transcendent as well as immanent, free not limited, ceaselessly planning and toiling in love for a world of men; in a word, it is a faith in the God and Father of the Lord Jesus Christ, and, as such, demanding the supernatural from beginning to end.

Take first the Christian doctrine of revelation. It is generally admitted to-day that the old idea of revelation was too crude, regarding men as just mere receivers of divine messages, mere beholders of divine signs and tokens. The old theory of inspiration involved in such an idea is out of touch with modern facts, and the old conception of the Scriptures as divinely infallible from beginning to end is one that cannot stand the test of modern criticism, whether historical or textual.

But while it is seen clearly nowadays that man must play his part as well as God in all revelation, this surely does not mean that the direct activity of God is to be ruled out as impossible; and yet that seems to be the trend to-day.

'The arguments from miracle and prophecy are now felt to be burdens rather than aids to faith'; so wrote a well-known Christian teacher recently, and it means just this—that we who have dissected the rainbow, analysed the sun, and measured the stars, are impatient of all mystery. We want to explain things, to harmonize them with known laws, and we are in danger of explaining the most vital things in religion completely away. Not only in reference to the supernatural elements of the Old Testament, but even in regard to the Christ, this trend is to be traced everywhere in modern thought.

No one, of course, attempts to dispute the fact that in the person of Jesus Christ we are at the highest summit of all religious truth and knowledge; but the iconoclasm of modern criticism leaves one asking whether Christianity is just the discovery of the world's best man rather than the self-revealing of God in a Divine One whom He had sent as His 'unspeakable gift' to the world. Rousseau, a hundred years ago, exclaimed, 'Get rid of your miracles and the world will fall at the feet of your Jesus,' and it almost looks as though that dictum were generally accepted to-day. At any rate, it is the humanity of Jesus that is emphasized now, not His divinity; or perhaps we should say, modern thinkers try to get to the latter only by the way of the former, and by the very logic of the process are inevitably led to drop out or glose over all things in the gospel story that will not fit in with their new method of approach.

Dr. T. R. Glover, for example, in his *Jesus of History*, frankly lays aside the Gospel of John for critical reasons, and, moreover, in one short sentence slips lightly over the miraculous birth and the stories of the shepherds and the magi; and at the conclusion of his book he asks, 'Does the writer make Jesus too human, or has the reading of this book made you feel His divinity more strongly just because He was so perfectly human?' Whatever answer we may give to that question, there can be no doubt that many of our modern

thinkers do make Jesus so 'perfectly human' that His divinity becomes a sort of diploma conferred upon Him as the first amongst the Platos and Pauls and Buddhas, but not a recognition of Him as 'the only-begotten from the Father, full of truth and grace.' Papini, in contrast to all this, certainly has his faults; but with all his defiant literalism, his vivid realism, his scorn of criticism, his naïve acceptance of the supernatural, he is infinitely nearer the truth.

Take the element of the supernatural out of revelation; reduce everything it contains to the terms of known processes and laws; press its stages of progress and its truths into evolutionary moulds—and you have destroyed the innermost idea of Christian revelation; you have made the Bible take rank amongst other religious books of the world—no longer the 'Book of God,' but one of many; and you have so reduced the Christ to human terms that men like Oscar Wilde can place Him amongst the poets, saying, 'Christ is just like a work of art; He does not really teach one anything, but by being brought into His presence we become something.'

Then equally essential is the element of the supernatural to the Christian doctrine of redemption. There redemption is set forth as a definite divine act wrought out for the world through the Christ, especially in the tragedy and victory of the Cross, and transmitted to individual men in all ages only by similar divine action, as personal, direct, and intimate as anything they can know or feel on earth. This special divine activity is the very basic thought of the New Testament, and has been so inwrought into the life and experience of Christian people of the past that, if we cease to believe it, we shall not only have to revise the Bible, but re-edit the lives of the saints, and expurgate most of the great hymns of the Church.

A study of modern writings and utterances would almost suggest that such a revision was actually in progress. Modern thought is so enamoured of the evolutionary idea, so wedded

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to movements that have a cosmic sweep, that it finds huge difficulties in regard to a doctrine of divine redemption. It hesitates to say of the Cross, 'Here God, by a great historic act of sacrificial love, grasped with both hands the evil thing called "sin," and so judged it and overcame it that every earthly child of His might be saved from its condemnation and its power.'

Not only is it tempted, in the interests of the immanence idea, to doubt the possibility of such divine action in the realm of human history, but it is inclined to doubt the necessity of such action. Beginning with a denial of the 'Fall,' it cannot find any real place for a divine redeemer save in a figurative sense, wherein Jesus is pictured as the Teacher rather than the Saviour, and the gospel becomes no longer the trumpet-call of amazing miraculous grace, but a lecture on religious Couéism. Men are not saved by a Divine One coming down to help, but by themselves developing the divine element already innate within them. How often do we hear to-day words like the following, taken from an article which begins by saying that 'the so-called "decay of faith" of modern times is in reality the removal, by the acid of the modern spirit, of the film of mediaeval mire,' and then goes on to describe the real message of Jesus to the world: 'The gospel as preached by Christ and Paul and John is essentially a description of the nature and growth of the human consciousness. It is the statement that every man is a son of God, and that it is possible for each man consciously to realize this fact, and so enter into a state of fuller and more joyous life; that man as he is, is to man as he shall be, as is the chrysalis to the butterfly.' Surely the 'acid of the modern spirit' has bitten too deep there. It has not only removed 'the film of mediaeval mire,' but has destroyed the very gospel itself; for all such attempts to interpret the gospel in the mere terms of 'the nature and growth of the human consciousness' are bound to end just there: they certainly get rid of the supernatural, but only

at the price of a gospel shorn of real redemptive grace, and ineffective for the dire needs of man.

When we turn to the Christian doctrines concerning providence and prayer, and all the other subjects that intimately touch our human life, we find ourselves on ground where we are forced once again, in the interests of a real working faith, to challenge at every step the modern bias against the supernatural. Faced by the crowding, bewildering needs of our daily life and work, whether as individuals or as churches, our weakness and blindness, our perils and our tasks, we need a God who is free to help us at every point, not a God so immersed in a cosmic process that He cannot really help at all. We feel that in these hopes and expectations we have not misinterpreted the Christ who was always telling His disciples that they never trusted God sufficiently. It was no vague faith in a general process that works ultimately for good to which He pointed men, but to a faith in a divine Father who cares for each as well as for all, and to whom our every need and desire can be directed in absolute assurance of direct help and blessing. In fact, every conception that limits God's activity is a denial of the central message of the Christ, and a withering of faith at its very source.

When Francis of Assisi stood at the cross-roads in old Italy, and wondered in which direction God would have him turn, the methods he employed to decide the matter were often very childish, but the faith was always right. When George Müller, finding the pantry of his orphanage empty, got on his knees and prayed God to provide next morning's breakfast, he was no superstitious fanatic, but a child of God working out the implications of a true Christian faith. And when Christian men and women to-day face God in that immediate personal way, they find their faith answering every pragmatic test; they discover in God one whose power to bless is limited by naught save human unbelief.

Thus, whichever way we turn, we are forced to the conclusion that the modern bias against the supernatural aims

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its blow, not at the outworks of faith, but at its very citadel ; not at its superstructure, but at its very foundations ; and it is becoming evident that herein we have the explanation of much of the Church's weakness and failure. Its influence upon the idea of revelation is to be found in the lack of the authoritative note ; its influence upon the idea of redemption robs the gospel of its point and power ; its influence upon the ideas of providence and prayer reduces faith to a precarious minimum ; and if this wide-spreading influence is to be checked, and Christian faith is to be saved from its baneful effects, we must be ready to fling down an emphatic challenge to those modern premisses to which the bias is to be traced.

When Canon Barnes and others tell us that the Church must go hand in hand with modern science we are ready to give a general assent ; but if it means making science our monitor, accepting its statements as the last word, and cramping all religious truth into formulas it supplies, we must heartily dissent. If religion does not hold mysteries that the mere scientist and philosopher and historian can never explain, then we have exchanged Christian theism for a Christianized humanism wherein no Church can live ; an objective gospel for a subjective piety shorn of all positive content, and equally shorn of all power.

While we all want to avoid the Scylla of reactionary traditionalism, there is surely no need to steer for the Charybdis of negative modernism ; for in that direction lies the wreckage and destruction of Christian faith in the God and Father of the Lord Jesus Christ.

J. MARWOOD SANDERSON.

LAUGHTER

AT the present day social reformers of all kinds—the number of whom has never been greater—are being constantly brought up short by the irresistible demand of the whole populace for amusement, which comes to mean, more and more distinctly, laughter. If any Government could secure provision for plenty of dancing and laughter it would have a long life. Bread and the circus games were demanded by the Romans of old, and Napoleon III started enormous public works to keep the Parisians contented; but the modern Englishman insists that in the intervals of dancing he shall be made to laugh. We will forbear from the question how this has come about, to consider the meaning of laughter as an ingredient of human life.

About the year 1876 Mr. Mallock wrote an article to show that if religion were to decay generally over the world humour would decay, too. Men would cease to laugh. How far would that proposition find agreement to-day?

If we remember rightly, the connexion between the two things lay in this: that both are bound up with a sense of the ideal; religion obviously so, and humour in so far as laughter is stirred by a picture of the actual imperfections of life, set in a certain sort of contrast with an imagined perfection. It is, however, doubtful if this theory holds good in a majority of cases, and yet we are strongly inclined to believe Mallock was right.

In the first place, one has come across tragical instances of men whose power to laugh spontaneously and heartily has gradually died. Conversely, some of the most humorous men of our acquaintance are deeply spiritual people, and ardent in their quest of righteousness. As to this, it is instructive to note that the decay of humour is apparently the outcome of self-indulgence and egoism of thought;

and the exceptions to the second rule do not go far to upset it. It is true that some deeply religious people have been wanting in the sense of the ridiculous, and that ungodliness of life does not always kill humour outright. But the good unhumorous people would be better if they were humorous, and the humour that survives along with ungodliness tends to the sardonic and the cynical.

Now both these observations are based on the essential connexion between humour and a sense of proportion, or what we term nowadays 'moral values.' All wreckage of life, all failure of early promise, sins of omission no less than of commission, are indicative of a perverted estimate of what is desirable. The sensualist, though he knows he is wrong, does for a brief moment rate the pleasure of the present as more desirable than anything which he forfeits by indulging his appetites. Less obviously, but still undeniably, the cold-hearted, indifferent man has acted on the belief that the pursuit of righteousness, involving self-conquest, is not worth while, till at last the faculty for spiritual effort dies.

But the connexion between a just sense of proportion and humour is patently clear. *Solvuntur risu tabulae* would not be a fact unless there were a power in healthy laughter—that is, laughter of those who see the truth, able to dispel exaggerations and brighten wise admonition by making un wisdom comic. It is to be noticed, moreover, that this peculiar power in humour operates most effectively in cases where the disproportion in valuation manifests itself in and through egoism. No behaviour is more ridiculous than that of a touchy middle-aged gentleman, full of 'susceptibilities' about his own dignity, about which it is advisable from his own point of view that he should think as little as possible. In short, we are reminded of the comprehensive maxim in the New Testament that the imitation of the perfect model of behaviour means self-forgetfulness. So profoundly true it is that we find an intimate connexion

between real power and the absence of self-consciousness, and that the latter infirmity is always weakening—a corrosive of healthy, straightforward action, inhibiting effective action of all kinds, and also straight thinking. As some wise man said, 'Self-consciousness is the opposite of self-knowledge.'

Thus, when Macaulay remarks on the theatricalness of Lord Chatham as a singular characteristic of a really great man—an exception to the rule that greatness is combined with simplicity—he meant that the virile grandeur of Chatham's temperament was proof against an infirmity which others have had to conquer painfully, and for the most part very partially.

But we shall be challenged at this point in regard to religion. Granted that a sense of humour is a wholesome antidote to self-consciousness, and encourages a justly balanced view of life, is there any connexion with religion sufficiently close to warrant Mallock's dictum that if the latter died the former would die with it?

The answer I would give to this question would not carry conviction to some minds, even if it were buttressed with far more argument than I can attempt to give here. But, broadly stated, it may throw some light on a fascinating but elusive problem. Egoism, whether it shows itself in thought (self-regard) or in action (self-indulgence), may gradually be dominated by some aspect of the higher life powerful enough in attractiveness to absorb self-regard into some form of worship of an ideal. I should hold that even if this worship be directed towards some impersonal object, it would be entitled to be called religious if it can win the victory over egoism, the latter influence being too imperious to be overcome by anything which might be thought of as a mere counter-attraction. I hold that whatever subjugates self-love to a higher allegiance is a divine influence, which, however, is often found to be unequal to the task set to it to carry out, the egoistic bias

in the character being too unintermittent and too strong. It will, anyhow, be convenient for the purpose of this inquiry if this rough classification be allowed to stand.

The test of character, then, is a matter of desire. If the individual yearns after the highest good, he will gradually abandon the aims of self-gratification, the pomp of display, the insistence of self-assertion, winning his way to a region of purer joy and ampler hope. Meantime his quest is much helped by the perception, granted to some, that there is something in all forms of self-regard and self-display, not only malignant and deadly, but comic. The peacock expanding his gorgeous tail is a beautiful object, but provocative of laughter, since—unconsciously, probably—he behaves like a silly, strutting human being, and wakes in us the sense of incongruous emotions—a clear though very slight definition of humour which we owe to Dean Inge. But some people see nothing comic either in the fowl or the braggart. They start life with a defective emotional equipment, and are less ready to abandon the wrong ideal than the others, who realize that the pursuit of it wears an aspect more or less ridiculous. But of course there are some of these defectives who are able so to desire the higher that they are weaned from the lower, and enter even now on their glorious heritage. We admire such men because, in spite of a very real deficiency, they are strong enough in their single-mindedness to dispense with the aid which lesser men require.

Thus we can readily acknowledge the help men gain from their sense of the ridiculous. It smooths the way to goodness by presenting egoism in a ridiculous light. But it does far more than that. There is a profound truth in R. M. Benson's great saying that laughter has been given to us 'to save us from all going mad'; but it will not be at once acknowledged by people whose religion is, as far as they can make it so, shorn of all severity. But Benson—like Keble, Church, and all the greatest of the Tractarians—

was never oblivious of the tremendous truth which many of the present generation of religious folk seem bent on ignoring, viz. that we are in this world on probation for eternity, and that issues of unspeakable gravity depend on how we comport ourselves here, especially in the matter of thinking rightly about God, not only of His demands on us.

I do not, however, wish to press these points dogmatically, but to submit that the mystery of humour—in any case profound—is greatly illuminated on the hypothesis of the Christian creed being true, and without it remains not only an impenetrable puzzle, but a serious element of disorder in our interpretation of human life. For however we agree as to its beneficial influence, it is impossible to frame the haziest theory as to its growth being due to evolution; for it has no survival value. This assertion may be disputed by physiologists, who maintain that laughter acts beneficially on the diaphragm. But if it is of real importance as a hygienically evolved institution for mankind, how can we explain the tenacity of life and persistence shown by the unhumorous Hebrews? Moreover, the contrivance would be open to the criticism of clumsy dealing. If once every one were convinced of its truth, the doctrine would encourage people to laugh for digestive purposes, and that is not laughter at all. A peptic laugh would fail of its purpose as badly as a conscientious one.¹ Laughter must be absolutely spontaneous, and one may almost add 'irrational,' that is to say, it is of all good things the one for which it is almost fatal to find a reason. A joke explained is a joke destroyed, the intellect somehow seeming

¹ Not many years ago a schoolboy found himself in the hands of a master who had been studying pedagogy, and learnt that it was advisable to be 'bright' with boys. So he was facetious from a sense of duty. The boy, however, was complained of for impudence, and had to attempt a self-defence before the head master. When questioned, for a time he said nothing. At last the bald truth was blurted out: 'I can stand anything but his jokes.'

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to be an alien and unnatural element to be thrust upon something so delicate, so impossible to analyse or define, as the sense of humour.

Archbishop Benson about 1884, addressing Public Schoolmasters at Winchester, gave them two counsels, both wholly abortive, but in very different ways. The first was that they should use the time of their being gathered together by keeping silence for a long time daily. Everybody admitted the good sense of this appeal, but no one was able to obey it, the schoolmaster being a man trained to loquacity. The other was that we should all 'cultivate a sense of humour.' Everybody felt the inappropriateness and hollowness of the admonition, except two or three earnest teachers, who set to work to cultivate humour, but with disastrous results.

Nearly all aspects of humour are laughter-moving and incomprehensible. Why should laughter be infectious, especially when it is impossible to say what has caused it? A large audience of young men in 1875 at Cambridge were moved to laughter, which they were wholly unable to check, by witnessing eight of their number on the platform hypnotized and laughing at nothing. These laughed, though in a trance, with a genuineness and unstudied spontaneity which in sixty years of experience I have never seen equalled. We laughed till we were pained; and if Mme. Card had not stopped the exhibition we should have had to go on reluctantly. Of course, the contagion was greatly accentuated by the knowledge that the eight did not know what they were doing. But why should that be funny? There is indeed a grim and malignant element in all mesmeric displays. Man, I maintain, except for medical reasons, has no right to surrender his freedom to a fellow creature, that surrender being just what God Himself never demands of the humblest of His children.

Other questions are no less unanswerable. Why should the 'sense of incongruous emotions' betray itself by a

peculiar physical movement of the lips and the midriff, and by a noisy cachinnation? It might be said that no answer is needed except that we are made so. But we are still left wondering; especially when we reflect that the emotions which call forth this singular behaviour, so physical and often so unedifying, the cackling expression of much innate triviality in us all, are yet far too high to be within the reach of any animal. The wisest dogs, we fancy, betray at times a rudimentary sense of sin, the effect of domestication and training. Horses can be taught to calculate numbers. But if a horse or dog were to show *humour*, as distinct from mere *joie de vivre*, there would be in him something so unnatural as to be monstrous and not a little terrifying. In short, humour is a gift peculiar to man; below him it is non-existent, and above him, can we conceive of humour in heaven? On the very dubious question of Christ's humour I am not prepared with any affirmation, beyond that, while it would be a profanity to say that He lacked this or any other sense, He seems to have transcended it.

Thus the study of this fascinating question gives us warrant for saying that the sense of humour in an individual is a powerful aid in his spiritual life, encouraging a sanity of outlook which is the characteristic of true holiness. Moreover, it is so profoundly mysterious, so inexplicable as to its origin, its foundations, its operation, its destiny, as to forbid us to suppose that it is in any sense a naturally developed faculty, an inheritance of mankind in his striving upwards from lowly origins, or as a faculty which seems, like others, to be destined to grow for eternity, though priceless as an equipment for time. It has all the appearance, in short, of being a very special, very singular, human endowment, admirably adapted to serve the purposes of his creation and probationary training through time for an eternal state in which it will be no longer needed.

But this reflection suggests how we may see the truth of

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Mallock's dictum. Before we lay firmer hold on what is already implied, let us face squarely how we should be in this matter, supposing there were no background to this elusive, enigmatical, elf-like phenomenon in humanity. Benson's great saying, quoted above, will of course be understood only by those who know something of the awfulness of the power and love of our Creator. For those very numerous professing Christians who think of God only as a benignant, invisible Father, not deeply concerned with man's true aim in life and his deepest aspirations, there is nothing intimately disturbing in the contemplation of the world; a great deal that is, indeed, puzzling, but nothing which threatens to upset his balance, because he has no lively belief in the tremendousness of God's self-revelation to man. The effect of this attitude is to deprive the phenomenon of humour of all *raison d'être*. It adds one more to the entirely meaningless elements in life, complicating the vast intricacy of the world's tangle, till it loses all its amusing features, and becomes evermore a nightmare of baffled effort, uneasy stirrings, and questions hurled up to the iron skies, long after all hope of hearing an answer has died away into the silence of the tomb.

No sane mind can perceive anything of a comedy in this spectacle unless there is a subconscious sense of a purpose in it all, which, in spite of appearances, is being fulfilled. In other words, the prime condition of laughter, which is not sardonic nor vindictive nor obscene, is that in the mind of the beholder there should be a lurking, perhaps fitful, but still genuine sense of the ideal, and a conviction that that ideal is not absolutely and for ever out of reach. As that conviction dies down,

Though wit may flash from fluent lips, and mirth distract the breast,

Through midnight hours that yield no more their former hope of rest,
 'Tis as the ivy leaves around the ruined turret wreath,
 All green and wildly fresh without, but worn and grey beneath.

But if humour be really accepted as a gift from God to man to lighten the burden of the 'unintelligible mystery' of life, how fair a thing it is seen to be! It is unique in many of its characteristics; but in none more markedly than in its wondrous power to work as an antidote to the poison of egoism, not only painlessly, but as an acute and moving delight. All other agencies whereby egoism is combated take the form of all that is most imperious and austere; all, in short, that is comprised in the grim programme of self-conquest. One inclination after another has to be subjected, and submissive to the higher law won through pain.

But at the sight of mankind's vainglory, of the random ineptitude of whole groups of the purblind and the self-complacent, obstinately defying the Almighty while they profess His law, those of us who have been privileged to feel the awfulness of the words describing our earthly pilgrimage — 'A time of probation for eternity' — have much ado to keep a sane outlook on things. They know that in the darkness they may rely on the glorious promises of the Father, which have been from the days of old. But there are times when, for the more confirmation of his faith and hope, this assurance is withheld, and the human being is faced by the naked spectacle of those he loves turning away from life to death, from heaven to the dross of earth, or left in ignorance of the joy that might be theirs. Then, just when he is likely to be overwhelmed by his love for them, mocked by helplessness and reeling in darkness, he suddenly feels the wholesome anodyne of laughter, and realizes the unspeakable paradox that we mortals, when we sin against God Himself, can yet be comic! Like waters to a wayfarer in a thirsty land, the relief comes unsought-for, potent, steady, and healing, too; inexplicable while it lasts, but transitory and quite useless if wrongly enjoyed.

Thus the gift of humour is one of the beneficent agencies in this world, yet quite by itself. Moreover, its inexplicable

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strangeness prompts us to discern in it a token of the infinite resourcefulness of the Creator. Outside the influences which make for good on this distracted planet, all of which depend for their effectiveness on the painfulness of their touch, their searching after agonizing ministrations, man at a certain stage of his development learns to laugh. His animal forebears knew nothing of it, and it may be that in very distant days it will be absorbed into something quite as unimaginable but far more glorious. But for the stage at which we are to-day it is most precious, and, like other still deeper and more solemn experiences, thankworthy. If Moody was right in saying that London, in spite of all, was the most religious city in the world, we can understand how it is that we English, however dark the horizon can be, are rich beyond others in the gift of laughter.

EDWARD LYTTTELTON.

THEOLOGY AND PROGRESS

AN attempt to deal with the relation between theology and progress may be difficult, but it is at least timely. For that relation is very much in the minds of men in these days. It would not be an exaggeration to say that it is in the minds of all who think seriously about the intellectual implications of religion, whatever their personal attitude may be, and that it conditions nearly all contemporary discussions of religious matters. It is in the background of men's thoughts, even when it is not being explicitly canvassed. It obsesses equally the mind of the obscurantist, who regards the very notion of progress in theology as the modern apostasy; the mind of the modernist, who regards it as the ruling factor in the religious situation; and the mind of the unbeliever, who regards it as the inexorable solvent of all dogmatic religion. Whether they have really thought out what progress means in relation to theology or whether they have not—and usually the latter is the case—the thought of that relation is always present in their minds.

Now it should certainly be emphasized, first of all, that the general conception of progress is quite distinctively Christian. It belongs to a range of ideas that only entered the world with the conquest of paganism by Christianity. The classical world thought of advance only as a phase in a recurrent cycle. The poets and philosophers of Greece and Rome did not think of the world as advancing once for all toward the fulfilment of an eternal purpose; when they had dreams of perfection they rather thought of the ages revolving, and bringing back again the perfect days of the past. It was *Astraea redux*.

The world's great age begins anew,
The golden years return.

But progress, in the sense of a definitive advance toward the

accomplishment of an essential purpose which is the eternal will of God, and for the sake of which the world and man exist, is a definitely Christian thought. And that, of course, is the conception upon which all lesser thoughts of progress depend for their very meaning. The whole conception is born from a faith in the purposive character of existence, with its concurrent emphasis upon personality, both in God and man. Progress is meaningless without purpose, and purpose is meaningless without personality. But, given the fact of the personality of God and the fact of human personality, the conception of progress is involved in their relation, and most of all in the very thought of redemption. What is the concept of redemption but the gradual fulfilment in the history of the world of an eternal purpose of love which involves new experiences both in the life of man and in the life of God ?

The general conception of progress, therefore, is definitely and distinctively Christian, and, as such, it is present throughout the whole history of Christian thought. But it has been very largely accentuated by several facts and factors which belong peculiarly to the modern world. One of these is the enormous progress of science, especially of applied science, which has so wonderfully transformed the world in which we live during the last three or four generations. The special importance of this, from our point of view at the moment, is that it has provided everybody with such an immense and impressive example of one kind of progress. The most thoughtless person can hardly miss the contrast between his own matchbox and his great-grandfather's tinder-box, between the tallow candle of a hundred and fifty years ago and the electric light of to-day. On the material and mechanical side of life there have been amazing changes within the short space of two or three generations, and this has impressed the popular mind with the notion that progress always means changes of a startling and spectacular kind. The superficial thinker has come to feel that thought,

if it is really modern and progressive, must present contrasts as complete, in comparison with the thought of the past, as the contrast between the aeroplane and the post-chaise.

Then there is also the widespread influence of the doctrine of evolution, which is only a biological particularization, so to speak, of the general conception of progress. It is unnecessary to go into any detail here. It will suffice to say that evolutionary doctrine has been strikingly confirmed, at least in its main outlines, by scientific discovery, and that it has been so wonderfully illuminative in a dozen different departments of knowledge that it has enormously influenced all the thought of the past fifty years ; and that on the whole the intellectual and spiritual gain has been immense. The popularizations of the doctrine have often enough been misleading, especially in the direction of leading the more uninstructed mind to regard progress as a sort of involuntary, inevitable, automatic movement toward universal betterment, which is to ignore completely the purposive and selective elements which are of the essence of the doctrine of evolution. But, on the whole, that doctrine has been of vast value in almost every province of knowledge.

It has been said that the eighteenth century was dominated by Newton and the law of gravitation, and that the nineteenth century was dominated by Darwin and the law of evolution. It would naturally follow that as the thought of the eighteenth century was on mechanistic lines, the thought of the nineteenth century ought to have been on organic lines. And most of the best thought of the last two or three generations is. But the less severe and scholarly minds of any age are always a little behindhand. As a familiar example of this, second-rate scepticism is always attacking religion, and second-rate apologetics are always defending it, with weapons that went out of date fifty years ago. Things have changed, and these straggling warriors do not realize it. The survival of belated fashions of thought explains many things in this strange world.

Now I am convinced that the survival of mechanistic ways of thought, which really belong to the past, but which seem curiously justified (to the shallower mind) by all the mechanical progress we see around us, explains a great deal in the modern world. It explains, I think, most of the aberrations in art and literature to-day—the freaks of the advanced schools. The Cubists and the Vorticists and the Futurists in art; the devotees of *vers libre*, and the ultra-modern poets who write of ‘wooden rain’ and ‘braying sunlight’ (to quote two perfectly genuine and gorgeous examples) in literature; the shapeless music of the composers to whom Strauss and Stravinsky are already out of date, and Wagner positively mediaeval—is there any formula that will explain all these symptoms? I think there is; it is the unexpressed thought that to be really modern, really progressive, you *must* discard past forms, you *must* invent new methods and new effects. There is a great truth, of course, in Diderot’s saying: ‘Quand on désespère de faire une chose belle, naturelle, et simple, on en tente une bizarre.’ But there is more than that in it; there is a principle. It is the conviction that the art, the music, the literature of to-day, ought to be, and must be, as different from those of the past as a typewriter is different from a quill pen, and that if it is not, it is not really in the line of progress. In other words, a false analogy is present in the modern mind—the notion of mechanical progress carried across into a region where it does not, and cannot, apply. And it is the mechanical progress we see around us in the external world that actually sustains that analogy, and that apparently justifies it, in the modern mind.

But in every realm of the intellect and of the spirit progress does not, and cannot, mean anything mechanical, or anything that is an analogy of anything mechanical; it means organic growth, and it cannot mean anything else. Now growth means change, but it means continuity also. Here we plunge into metaphysics, for there is no final escape from that adventure.

Any conception of progress really involves the philosophical problem of change and continuity. When a thing changes, it remains the same in some sense, or else there would be nothing of which you could say that it had changed. Change and continuity are correlative; neither word means anything at all without the other. It is only in a universe where things change that there is any meaning in saying that a thing remains the same; it is only in a universe where things remain the same that there is any meaning in saying that a thing changes. Change and continuity are present in everything. How do they stand related? We cannot really go beyond this (the precise terms may be criticized, of course, as a survival of scholasticism, but however you vary the terms the conclusion is much the same)—that change is in the form and not in the substance, in the accidents and not in the essence, in the processes of growth, in development and decay, and not in the essential identity of the thing.

Now so it surely must be with that intellectual interpretation of the facts of religion that we call theology. It is in the angle of approach, in the method of investigation, in the form of thought in which we apprehend the truth, in the form of language in which we express the truth, that there is change, and not in the essence of the truth itself. At this point the wiseacre will be sure to remark, 'Ah! but what is the essence of the truth?' It is a question that looks more difficult than it really is. There cannot be very much doubt as to where the essence of the truth lies within the sphere of Christianity. For the great mass of those who call themselves by the name of Christ, for all, perhaps, who really desire to be called by that name, there is general agreement as to where the very core of our religion is to be found. It is the unique fact of Christ. That, and all that is involved in it—a unique revelation of God, a unique redemption of humanity, with all the necessary reactions upon faith and experience, upon thought and life—there is the essence of our religion and therefore of our theology.

Now in what sense can there be progress in theology in relation to the fact of Christ? The fact is a fact; it is *given*, so to speak, both in history and in experience. It is and it must be, in some sense, a constant quantity, an unchanged and unchanging fact. In what sense can there be, in regard to it, intellectual progress?

Here a specific example may be helpful. The most unquestionable advance in dogmatic theology during the last hundred years (as I think) has been the development of the doctrine of *κένωσις*. It has given us a better conception both of the real humanity and of the real divinity of our Lord. It is not too much to say that modern Christology, when it is really scientific and really reverent, is a more adequate interpretation of our Lord's person and work than the Church has ever possessed before. But all this modern development of doctrine is implicit in the historic fact, and in the earliest records of the historic fact, and in the experimental realization of the historic fact.

It is developed, in the first place, from a classical passage in the New Testament—Phil. ii. 5-11. We are not concerned, for the moment, with the precise exegesis of the passage. It is sufficient to observe, in passing, that it was a paragraph of the New Testament that was the germ of the dogmatic development. But, more than that, it is implicit in the Gospels, in a hundred places which show that our Lord accepted all the limitations of our humanity—in every act and word that indicates surprise and disappointment and ignorance. More than that, again, it is implicit in that appropriation of our Lord's life in the life of the believing soul that we call religious experience. The reality of the sacrifice involved in our Lord's earthly life has been the ground of devotion in the pious soul in every age.

He left His Father's throne above,
So free, so infinite His grace,
Emptied Himself of all but love,
And bled for Adam's helpless race!

That is to say, all that the modern Kenotic doctrine expounds is *there* in the historic fact, is *implied* in the literary record, and is *felt* in the life of the soul, before ever it is dogmatically developed.

Now here is a genuine example of dogmatic progress, and it is not a deliberate demolition of ancient doctrine, and a deliberate substitution of modern doctrine; it is the natural development of what has been implicit from the beginning. It is a genuine instance of theological progress, because it is an organic growth.

Surely this is true all the way through. We do not really progress in theology, or in philosophy, or in any intellectual or spiritual discipline, by discarding and demolishing the products of the past. There is no real parallel here (though the imagined parallel does seem to obsess the minds of many religious writers to-day) to the action of a manufacturer who deliberately scraps an old, obsolete machine in order to put in a more recent invention—that is a mechanical example, and therefore a false analogy. The true analogy is that of natural growth, which is not discontinuous substitution, but continuous development. It is true, of course, that there is intellectual continuity behind the mechanical discontinuity. All mechanical progress presents itself as a series of improvements which involve the definite supersession of one invention by another which is better; the stage-coach passes out of existence and the steam-locomotive takes its place. One thing is deliberately destroyed, and another thing is deliberately constructed to succeed it. But in the mind of the engineer there is an unbroken evolution; it is a further development of the wheeled vehicle, and the locomotive is the lineal descendant of the coach. But it is precisely this which is so often forgotten—that in all matter of the intellect, such as theology and philosophy and literature, there cannot properly or profitably be the discontinuity—the deliberate discarding of one thing and the deliberate adoption of another thing—that characterizes

the material order of progress, but there must be the continuous evolution, the unbroken development of one conception, which characterizes the intellectual order of progress. The real analogy is that of natural growth, as the plant changes by developing all that was latent in the seed, and by absorbing all that is suitable in the environment, and in the process slowly and continuously changes in shape and size and colour, and yet all the time it is the same plant, for it carries its identity and its destiny within itself from the beginning.

So there are these two things all the way—a principle of continuity and a principle of change—and both are united in the process of growth. Both are there, both must be there, and the wise man recognizes both and exaggerates neither. It is doubtless a matter of intellectual temperament as to whether the one or the other most impresses our minds. But it is usually the shallower mind that is obsessed by the change, and the profounder mind that is impressed by the continuity. As Mr. G. K. Chesterton once said, the really remarkable thing is not that the pumpkin should change into a coach, as it does in the fairy-tale, but the really remarkable thing is that the pumpkin should go on being a pumpkin. And so it is, for any one who has thought deeply about the problems of the universe. The most impressive fact is not that there should be change in the universe, but that there should be a universe at all—that there should be sufficient continuity in things to make a cosmic unity.

Thus, in modern theology, there is a different route of approach, a different basis of authority, a more scientific treatment of material—all of which are immensely to the good; but, in so far as it is really scientific, I believe you have substantially the same result. There is a changed attitude, and a changed method, as indeed there has been, more or less, from one generation to another throughout the past, and must be throughout the future; but it is the same faith, because it is a living faith, based upon the same fact, because it is a living fact; the faith that was once for all delivered unto the saints.

HENRY BETT.

THE LYTTELTONS OF HAGLEY

MRS. WYNDHAM, who is herself a Lyttelton, and sister of Lord Cobham, has given in her *Chronicles of the Eighteenth Century* (Hodder & Stoughton, 2 vols., 30s. net) a picture of an English family in an age when the landed gentry held undisputed right to direct the affairs of the country. The volumes are based on manuscripts preserved at Hagley, supplemented by information gathered from other private sources. When the chronicle opens, 'years of peace and agricultural prosperity had strengthened the landowners' still unquestioned sway. Many a squire blossomed into a peer. In every county vast palaces arose in the Gothic or Italian style, for which was sacrificed many a lovely old English manor-house, no longer deemed worthy of the proud family it sheltered. Of old, the squires had fought in the wars and brought their henchmen to the fray, but in the eighteenth century their activities were chiefly confined to Parliament and sport, the management of their estates, and to election contests, through which they fought and caroused with a zest that to-day would find other means of expression.' No one realized that the people had any rights. Schools and hospitals were endowed, 'but any wide scheme for the betterment of the people would have been condemned as an attempt to tamper with the dictates of Providence, who had placed rich and poor where they were.'

The Lytteltons came from the village of Littelton, near Evesham. Nothing authentic is known of them till early in the fifteenth century, when Thomas Lyttelton won the estate of Frankley after a lawsuit which had gone on for some years. His only child married Thomas Hewster, of Lichfield, an able and wealthy lawyer, who changed his name to Westcote. His wife insisted that their eldest son,

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Thomas, should take her maiden name of Lyttelton, and in 1464 he was made a judge. His *Treatise on Tenures*, the basis of the famous commentary *Coke upon Lyttelton*, is described by Lord Coke as 'the ornament of the common law, and the most perfect and absolute work that ever was wrote in any human science.' When another Thomas Lyttelton applied for admission to the Inner Temple, 'the whole company of the bench, with one voice, allowed him to be entered free, without any fine, as a mark of that great respect the whole society doth owe to the name and family of Lyttelton.'

The judge's great-grandson rebuilt his house at Frankley in 'a magnificent manner,' and purchased Hagley and Prestwood for hunting seats. His grandson John was condemned to death as an accomplice in Essex's plot against Elizabeth. The evidence against him was weak, and he asserted his innocence. He was reprieved, but his estates were confiscated, and he died in prison. His widow, Dame Meriel, got back the estates on the accession of James I, and brought up her children as Protestants. Up till that time the Lytteltons had adhered to the Church of Rome.

The family had many sorrows in the seventeenth century. John's brother, Humphrey, sheltered at Hagley Hall his cousin Stephen and another conspirator called Winter, who had taken part in Sir Everard Digby's rebellion in the Midlands in connexion with the Gunpowder Plot. Their presence was betrayed by the man cook, and the two Lytteltons and Winter were hanged, drawn, and quartered. Barrels were ordered to be quartered on the arms in memory of this share in the Popish plot, and remained on the house till it was rebuilt, a hundred and fifty years later.

Dame Meriel's eldest son, Sir Thomas, was made Colonel of the Worcestershire Militia by Charles II. He was taken prisoner in 1643, and spent some years in the Tower. The estates were again sequestrated; he was fined £1,000, and Prince Rupert, who had made his quarters at Frankley,

burnt the house to prevent the Roundheads getting possession. Sir Thomas had twelve sons and several daughters. His fifth son, Henry, who succeeded him, was kept in the Tower for seventeen months by Cromwell, as a large quantity of arms had been discovered in a private chamber at Hagley. His estates were sequestrated, and the expensive office of High Sheriff of Worcester was put on him whilst in prison. Charles II wrote from Brussels, 'I am well informed how much and how often you have suffered for me, and how much I am beholden to all your relations, and you may be sure I have the sense of it that I ought to have, of which you shall one day have evidence.' Charles Lyttelton, who succeeded his brother, had been active on the Royal side, and was put in prison in the Gate House at Westminster, whence he escaped to France. At the Revolution in 1688 he refused to take the oath of allegiance to William III and retired to Hagley, where he died in 1716 at the age of eighty-seven.

Sir Charles's only son Thomas was born in 1686, and married Christian, daughter of Sir Richard Temple of Stowe, and maid of honour to Queen Anne. She tells her husband in May, 1738, the month of John Wesley's conversion, 'Yesterday I remembered I was thirty years agoe happy in marrying a man whom I prefer to all ye world, and I must say I am vain of ye choice I made.' She is described by her son as 'a lady of excellent piety and of a most gentle and sweet disposition.' Her husband was a strong man, who took good care of his tenants, and often said, 'Is it not strange that men should be so delicate as not to bear a disagreeable picture in their houses, and yet force every face they see about them to wear a cloud of uneasiness and discontent?' Shenstone the poet, who lived at Leasowes, five miles from Hagley, said, 'He had good natural parts, well improved by reading modern writers, and by the knowledge of the world; extremely prudent, considerate, humane, polite, and charitable.'

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The old black-and-white house at Hagley had been condemned as unfit for habitation about 1690, but remained the principal family residence for seventy years longer. Horace Walpole describes it in 1753 as 'immeasurably bad and old, with a room at the top of the house which was reckoned a conceit in those days, projecting a vast way into the air.'

Sir Thomas's eldest son, George, was born in 1709, and was at Eton with Richard and George Grenville and Thomas and William Pitt. They were close friends at school and afterwards formed a notable political alliance. Meanwhile they 'spent their time falling in love, more or less, with each other's sisters.' William Pitt writes to his sister Anne in 1731 that he was at the moment 'locked into George's room, the girls thundering at the door as if heaven and earth would come together.' He wonders that he is able 'to suffer the gentle impertinences, the sportly solicitations, of two girls not quite despicable, without emotion, and bestow my time and spirits upon a sister.' Pitt appreciated the charm of Molly Lyttelton, but lack of money put marriage out of the question. When she died suddenly in November, 1733, her brother George wrote, 'She was a miracle of virtue and sweetness; such a *friend* as no man ever had.'

George Lyttelton set off on the Grand Tour in April, 1728, and made considerable calls on his father for five suits, which he bought whilst staying in Lorraine. 'I believe you will think the last birthday suit a little too extravagant, but I assure you all the English here were finer than me.' On his return he was in high favour with Frederic, Prince of Wales, who made him his equerry and consulted him on all his affairs. Lyttelton returns, with a thousand thanks, a bank bill which the Prince had forced into his hands, and tells him, 'If you don't set some bounds to your generosity it will certainly ruin your affairs.' Despite this good advice he was himself proverbial for his helplessness in money

matters. George Lyttelton and William Pitt were both regarded as prodigies at Eton, and on the strength of his literary talent George was introduced to Pope, and met many literary celebrities at his villa. Pope calls him 'one of the worthiest of the rising generation.' Fox rebuked him in the Commons for his friendship with a poetaster who scattered his ink without fear or decency, but Lyttelton replied with spirit, and said he was proud of his friendship with Pope.

He was extremely tall and thin. Lord Chesterfield often made his son observe 'Lyttelton's distinguished inattention and awkwardness. He leaves his hat in one room, his sword in another, and would leave his shoes in a third if his buckles, though awry, did not save them. His head, always hanging upon one or other of his shoulders, seems to have received the first stroke upon a block.' He spent much of his time at Stowe with his uncle, Lord Cobham, and sat as member for Okehampton among the 'Young Patriots' as one of 'Cobham's cubs.'

In 1742 he married Lucy Fortescue, a Devonshire beauty whom Mrs. Delany described as 'like Cleopatra in her bloom. I thought she was the handsomest woman at the ball; she was in pink and silver, and very well dressed.' It was a very happy marriage, and when she died, five years later, she left 'a most disconsolate mother and an afflicted husband.' Dr. Doddridge was one of George Lyttelton's special friends, to whom he pours out his heart in his bereavement. Religion alone enabled him to bear the blow — 'that religion which satisfies me she is gone to more happiness, infinitely more, than even the fondest wish of my love could have given her here, if my power to make her happy had equalled my will.'

James Thomson, the poet of *The Seasons*, visited them at Hagley in 1743. In accepting the invitation he wrote: 'As this will fall in autumn I shall like it the better, for I think that season of the year the most pleasing and the

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most poetical. The spirits are not then dissipated with the gaiety of spring and the glaring light of summer, but composed into a serious and tempered joy. The year is perfect. In the meantime I will go on with correcting and printing *The Seasons*, and hope to carry down more than one of them with me.' Thomson's home was at Richmond, where, he says, 'I have lived so long in the noise, rattle, and distant din of the town that I begin to forget what true retirement is.' Two years after his death Lyttelton sent the new edition of the poet's work issued under his supervision to Voltaire, who replied on May 17, 1750: 'I was acquainted with the author in England; I discovered in him the poet and true philosopher; I mean the lover of mankind. I think without a good stock of such philosophy, a poet is just above a fidler, who amuses our ears and cannot get to our soul. I am not surpriz'd yr nasion has done more justice to Mr. thomson's Seasons than to his dramatic performances. There is one kind of poetry of which the judicious readers and the men of taste are the best judges; there is another that depends upon the vulgar, great or small. Tragedy and comedy are of these last species; they must be suited to the turn of mind and to the ability of the multitude and proportioned to their taste. . . . Mr. thomson's tragedies seem to me wisely intricated and elegantly writ; they want perhaps some fire, and it may be that his heroes are neither moving nor busy enough; but taking him in all methinks he has the highest claim to the greatest esteem. Yr friendship, Sir, is a good vouchsafer of his merit. I know what reputation you have acquired. If I am not mistaken you have writ for yr own sport many a thing that would rouse a great faime to one who had in view that vain reward called glory.'

His wife died just before his reputation became national. His speech in Parliament on a Scottish Bill was described by Walpole as 'the finest oration imaginable.' The Lord Chancellor was at a loss which to honour him for most—his virtue or his eminent talents. His *Observations on the*

Conversion of St. Paul made a sensation. Dr. Johnson described it as 'a treatise to which infidelity has never been able to fabricate a specious answer.' His father wrote, 'I shall never cease glorifying God for having endowed you with such useful talents, and giving me so good a son.' It is pleasant to find that the book almost entirely removed the doubts with which Thomson's mind was much perplexed. Bishop Warburton, the 'cantankerous divine' with whom John Wesley had to cross swords, thought Lyttelton's work 'the noblest and most masterly argument for the truth of Christianity that any age has produced.' Lyttelton did not approve the proposal made by a friend of Doddridge to found 'a Society of Catholic Christians.' 'I think it best to go on as a quiet member of the Church of England, without any distinctions or new names, which I have seldom known to produce any good.' He refers to that gentle lady, the good Lady Huntingdon, and adds: 'Her virtue and piety are very respectable, but perhaps would be more so if she was not called a Methodist. Some of that sect have printed such follies as give the whole an air of enthusiasm, and nothing can hurt religion more than that air.' The critic failed to understand the religious awakening that was working a transformation in England, but fastened on some eccentricities of the movement.

George's younger brother Charles was endlessly painstaking and methodical. His mother consulted him in everything, and he helped his father in all business matters. He was called to the Bar, but forsook it for the Church, and became Dean of Exeter in 1748. He looked after the library, had the windows of the Cathedral repaired and 'adorned more or less with painted glass.' He also had the roof repaired and £300 spent on the organ. Dr. Lyttelton was a member of the Royal Society and of the Society of Antiquaries, and was always ready to help those who turned to him in their perplexities. His brother Richard was a captain at Dettingen, and though not wounded, suffered great fatigue.

Sleeping afterwards on damp straw, he was attacked by rheumatic gout, which ten years later had completely crippled him. He was extremely good-looking, and when twenty-six married the Duchess of Bridgwater, who was forty and had five children. They 'went laughing through life together, loved by all who knew them.'

Sir Thomas Lyttelton died in September, 1751. His niece, who was more to him than his daughters, said that for several years he had the Collects and some portions of the Scriptures read to him every day. When he could not be carried to church, she was his chaplain. 'And as his heart was always full of thanksgiving he was particularly fond of the *Te Deum*, which he never failed to have, and repeated with such warmth that it was a joy to hear him. He often blessed God even for his pains, saying, "How much better to bear than one profligate child." ' He greatly improved the estate, which he inherited in bad condition. He spent £7,000 in two General Elections, and lost £1,000 in trying for a coal pit, but received £8,000 free of deductions in twenty-four years for his post at the Admiralty.

His son, now Sir George, was made Chancellor of the Exchequer in 1755, but for that post he was not qualified, and it led to a breach with Pitt which was an abiding sorrow. England was then menaced everywhere. The people were behind Pitt, who said, 'I know that I can save my country and that no one else can.' George II was most reluctant to invite him to form a Government, but on October 26, 1756, the Duke of Newcastle resigned, and Pitt had to be invited to succeed him. He was turned out of office after a few months, but it proved impossible to form a Government without him, and he was soon again in power. His spirit inspired every department of State, and it is said that no one went into his closet without coming out braver than he went in.

Lyttelton's second marriage, to Miss Rich, one of his first wife's greatest friends, proved a painful contrast to the

first. She was accomplished in language, music, and painting, and very sensible and well bred, but they were poles apart in tastes and temper. They were finally separated. She was allowed £600 a year alimony, besides £200 a year pin-money, and had many friends. In 1760 she was staying with Lady Mary Churchill at Chalfont. The ladies went to see Gray, the poet, whose only remark during the day was, 'Yes, my lady, I believe so.' Lord Lyttelton built a new house at Hagley, and had three days of housewarming in September, 1760.

Lord Lyttelton's chief friend in his later days was the Queen of the Blues, whom he first met in 1740. Mrs. Montagu visited him at Hagley in 1771, where she met David Garrick and his wife. A year later Garrick wrote, 'I love Lord Lyttelton, and would not lose him for millions.' When he died on August 24, 1773, Mrs. Montagu wrote: 'He will remain in the memory of this generation with all the love and veneration so amiable a character cannot fail of obtaining. I never heard of such general lamentation for the loss of any man. Every paper from every town in England is filled with his praises. He was the most humble and gentle of any person I ever knew. He was my instructor and my friend, the guide of my studies, the corrector of the result of them. He made my house a school of virtue to young people, and a place of delight to the learned. I provided the dinner, but his conversation made the feast.'¹ His son proved to be a scapegrace, but the Lytteltons of our time have shown themselves worthy of the great traditions of their house in the eighteenth century.

JOHN TELFORD.

¹ *Mrs. Montagu*, by R. Blunt, I. 278.

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Notes and Discussions

LOCK ON THE PASTORAL EPISTLES¹

DR. HORT is credibly reported to have said concerning the authenticity of 2 Peter, that if he were asked he should say that the balance of argument was against the Epistle; and the moment he had done so he should begin to think he was wrong. Lesser critics need not be afraid to confess that their judgement has been similarly undecided on the genuineness—that is the Pauline authorship—of the Pastoral Epistles. With the noble testimony of 2 Tim. iv. 1-8 sounding in the ears, who can question that he is listening to the voice of Paul? While it is easy to read whole paragraphs of 1 Timothy and agree with M'Giffert that 'the Christianity of the Pastoral Epistles is not the Christianity of St. Paul'—that not only the fundamental conceptions of the Pauline Gospel are absent, but that one who is not an angel from heaven is here preaching 'another gospel, which is not another.' How is it possible to reconcile two such discordant voices?

Many students with these thoughts in their minds have been expecting with interest the volume in the International Critical Commentary from the pen of Professor Lock, which was promised many years ago and is now before us. In many respects they will not be disappointed, but on the main issue Dr. Lock gives an uncertain sound, and the tone of the whole commentary is correspondingly vague and dubious. Dr. P. N. Harrison, in his *Problem of the Pastoral Epistles*, published three years ago, attacked the genuineness of the Epistles as a whole as vigorously as he upheld the Pauline authorship of four selected paragraphs. Of Dr. Harrison's book Dr. Lock says that it is 'indispensable on the linguistic arguments against the Pauline authorship,' but he will not, and probably cannot, pronounce resolutely for or against this type of theory, which solves the problem of authorship by regarding our present text as a piece of literary mosaic.

As examples of Dr. Lock's 'balancing' judgements we may quote a sentence or two. 'The argument from style is in favour of the Pauline authorship, that from vocabulary strongly, though not quite conclusively, against it' (Introduction, p. 29). The professor considers that the general impression produced, especially in 1 Timothy, of a comparatively late stage in Church life, favours a late date, whereas a number of considerations 'make it possible

¹ A *Critical and Exegetical Commentary on the Pastoral Epistles*, by the Rev. W. Lock, D.D., Lady Margaret Professor of Divinity in the University of Oxford (T. & T. Clark, 12s. net).

to place these letters within St. Paul's lifetime, at any rate on the assumption that he was released from the first Roman imprisonment'—for which last supposition it is alleged on the other side that the evidence is all too meagre. The explanation of our author's indecision is perhaps to be found in his belief that it does not much matter. 'Neither for problems of doctrine nor of exegesis is the question of primary importance'; if Paul did not write the letters it was some one who could write very like him! 'In this commentary the whole of the Epistles are treated as coming direct from St. Paul's hand; that is what their author intended, whoever he was' (pp. 30 and 31).

Surely, with all respect, it may be said, a somewhat lame and impotent conclusion! But there are those who hold that we are shut up to uncertainty, and it is time we passed on to notice some of the excellences of a work which is sure to rank among the foremost English commentaries on these Epistles. Canon Lock is at once a scholar, a theologian, and an experienced director of biblical studies. Hence he combines in his annotations sufficient, not excessive, discussion of critical questions of text with scholarly comments on vocabulary and theological expositions of doctrinal passages. In style he is clear, sometimes felicitous; his pages are sufficiently provided with references for the use of the scholar, but not overloaded with passages which the average student of the Greek Testament usually skips. Especially valuable to the class just named is the running 'Paraphrase,' which keeps the argument of the apostle steadily before the mind of the English reader, and provides a free and various translation of the original, which modernizes to some extent the writer's thought and its expression. An example may be taken from 1 Tim. iii. 15, 16: 'In case I should be delayed, I write at once that you may know what is the true Christian life, the true relation of one with another in God's own family, for it is a Church belonging to God Himself, the living source of all life; and its task is to uphold the truth for the whole world to see, and to give it a firm support in the lives of its members. And confessedly the secret of a true religious life is very important, for it centres in a personal relation to a Living Person.' The quotation from a Christian hymn which follows is rendered in English verse, as are also some other passages understood to be quotations from early Christian chants or anthems.

Another feature of value is the 'Detached Notes' which Dr. Lock has here and there inserted upon points of importance. We may instance those on πίστις and πιστεύειν, and on καλός and ἀγαθός, on pp. 21-23; that on παραθήκη on p. 30; and the excellent little dissertation on ἐγκρατής, σώφρων, and their cognates on p. 148. The use of such notes might well have been extended, but the student will find in the text many pithy, condensed passages which he may expand and illustrate for himself.

Of the Professor's own interpretations of crucial passages it is impossible in a review to give adequate illustration. But we may

say briefly that in 1 Tim. ii. 14 he gives two leading interpretations of *τεκνογόνια*, and with Ellicott, von Soden, and others prefers 'the great Child-bearing, that which has produced the Saviour, the child-bearing of Mary, which has undone the work of Eve.' In iii. 16 a choice of the renderings is given for *δικαιώθη ἐν πνεύματι*: (1) 'Was kept sinless through the action of the Spirit upon His spirit'; (2) 'Was justified in His claims to be the Christ in virtue of the Spirit which dwelt in Him, enabling Him to cast out devils, conquer all evil, and rise from the grave.' Four separate renderings are given of the difficult phraseology of 2 Tim. ii. 26, and Dr. Lock prefers that of Bengel and R.V. (marg.), 'having been saved alive, captured into life by the servant of the Lord to do the Lord's will, and not the devil's.' A full discussion is given of 2 Tim. ii. 18 and the question whether the words apply to two persons—'of our great God and of our Saviour'—or to one—'of our great God and Saviour.' The answer given is 'Probably to one, and that one Jesus Christ,' though it is admitted that the identification is against the general usage of earlier Pauline Epistles and the usage of the Pastorals themselves. Dr. Lock adds an interesting note on the usage of names in the New Testament, tending to show that 'the question is not one of doctrinal importance.'

A few specimen bricks show nothing of the house. This book is for every student to buy, not borrow; and Messrs. Clark are generously bringing the price of books which are very costly to produce as far as possible within the reach of slender purses. We congratulate Dr. Lock on the completion of a work which it has needed many laborious hours to prepare, and his readers upon its worthy appearance in the indispensable International Critical Commentary.

W. T. DAVIDSON.

THE OPPORTUNITY OF METHODISM IN ITALY¹

THIS article is not inspired by the idea that a Methodist mission in Italy is rendered opportune by the actual spiritual condition of that ancient cradle of organized Christianity, although for many of my English brethren perhaps a hint of this necessity would not be altogether superfluous. To any who maintain that to support a mission in Italy is to waste money, because there Christianity has already its herald, though imperfect, in the Roman Catholic Church, many of her pious and loyally attached priests might respond who declare frankly and clamorously that the Italian populace is fundamentally irreligious and pagan.

It is not a rare thing to hear from Catholic pulpits a flagellation of the flock by preachers who say that in the end the Protestants are in their way more religious than the Catholics, although naturally not all who are sufficiently honest to make such statements succeed in understanding that the fault is really in Catholicism, because

¹ Signor Ferreri is the son of a Waldensian minister who has become a Wesleyan minister, from a strong conviction of the mission of Methodism in Italy. The article is translated by the Rev. E. J. Bradford, General Superintendent of the Wesleyan Mission in Italy.

that religion makes it impossible for the soul to have direct communication with God through Christ; having made real worship impossible for great masses by the use of a dead language in the services. Another reason for the irreligiousness of the Italian people lies in the incomprehensible and complicated ceremonial, and the numberless puerile and superstitious devotions. Whoever comes into contact with the masses feels the imperative necessity of offering to them a spiritual refuge and of putting them upon the road which leads to the Father.

Nor is this article inspired by the discovery of the absolute insufficiency of the evangelical forces in Italy, although the continual increase of requests which come from various quarters of Italy for the sending of preachers and pastors, for the opening of new places of worship, and for the enlargement of those already existing, is most impressive. What could I not say also of the great number of cities and large villages where our message has never been able to echo yet, and where the organization of meetings is not easy and is always costly because of the impossibility of holding them in the open! The *greater part of Italy* has not been evangelized, and those who are outside Catholicism—and they are many—have no other path to tread than that of the unbeliever.

Neither, again, is this article inspired by the vision of the special crisis in which Italy finds herself as a consequence of the national awakening produced by the war, which has given to so many in Italy a new faith in themselves and in the future of the Italian race, although a demonstration of this fact would be most interesting. The Fascisti movement represents an opportunity, since it puts in the first place the religious problem, and compels the Italian people, especially the apathetic and indifferent cultured middle classes, to occupy itself seriously with religion. The very measures which have been adopted in favour of Roman Catholicism, such as the introduction of the Catechism into the schools, the privileges accorded to the clergy, and the encouragement of religious initiative, are destined to bring in for Italy the hour of spiritual renewing.

This article is inspired by the idea, easily demonstrated to be a true one, that Methodism, by its origin and by its character as well as by its methods of working, can form a factor of the highest value in the religious evolution of the Italian people.

Methodism has the right to regard itself, if it wishes to do so, as a super-product of the Protestant reform, and, having left behind the position of controversy with the Roman Church, may give itself altogether to the task of helping souls to enter the kingdom of heaven, to begin the new life in Christ by means of a reawakening and a new birth, not wasting time in launching apologies for the Reformation or the doctrines formulated by the various reformed Churches. Methodism may permit herself the luxury of a serene non-confessionalism, since it was born more to supply the deficiencies of the Protestant reform in general than to make the English reform more radical, as so often supposed.

Methodism is, in a certain sense, a movement of reaction against the negativism, the intellectual criticism, and the effective nihilism, into which the Reformation had almost everywhere drifted, to become impotent to lead the soul to that personal and living faith which was preached as the sufficient means of salvation.

To-day in Italy, where the anti-Reformation has won the most complete victory and succeeded in diffusing everywhere a distrust of Protestantism, shared also by the liberal classes, this position of Methodism is exceedingly favourable. An important Roman Catholic encyclopaedia (the *Lexicon Ecclesiastico* of Vallardi) recognizes this feature of Methodism, and emphasizes it up to the point of describing it as a kind of anti-reform. None of the anti-Protestant outbursts of to-day in Italy ought to touch Methodism unless Methodism is so unwise as to work in the spirit of Luther instead of that of John Wesley. The fact that Methodism has often been, and is, looked upon with a certain amount of diffidence by official Protestantism in some parts of the world is a point of advantage in such countries as Italy, where the Protestant spirit is very actively hated.

Apart from that, the healthy mysticism which is such a large element in the essence of Methodism allies itself easily to the glorious currents of Italian mysticism, which has always been able to produce waves of faith and of personal consecration to the Lord even in those epochs when the Church and Society seemed about to be submerged by the always powerful paganism generated by the too sweet sun of Italy. From the *Imitation of Christ*, which many critics think was derived from Italian mysticism, to the letters of Catherine of Siena there is a continuity of documentary evidence for the identity of the religious experience of these great mystics with that of John Wesley. Pious Catholics who read the literary productions of Methodism find in them a vein of gold which obtains for them that real Christian experience which leads to the altar.

Finally, Methodism, because of its methods of work and action, has in itself the qualities most adapted to enable it to take its place in Italian religious life, and bring to that life a most precious contribution. Methodism is not tied down to any rigid form of worship, and may either adopt or create those forms of service which seem best calculated to help the congregations to adore God. Methodism is not anti-ecclesiastical, though it is anti-clerical. It succeeds in giving the energy of the individual full scope without encouraging individualistic anarchism. It maintains its contact with the masses reaching the collective soul, and being reached by that soul because it knows how to seize each method which progress brings to light to make souls who need saving gravitate to its banners of salvation. It knows how to develop and carry on social work calculated to cure the plagues of social life.

If, in addition to so many factors of success, one adds the thought that any influence experienced on the religious life of Italy is exercised by reflex action on the whole world's religious life, who could

possibly deny his sympathy and support to Methodist missionary work in Italy? There died not long ago in Italy a great Bishop who was well known for his sympathetic attitude towards the evangelical movement, and all the priests formed in his diocese whom I have met have shown a sane judgement of that movement, and some of them are frankly our friends. But that Bishop was able to appreciate the movement because he had seen its manifestations in foreign countries. What an opportunity would be offered to all honest ecclesiastics if they could see a strong Protestantism in their own Italy!

The Roman Catholic missionary priests and friars with whom our missionaries in the foreign field must often work shoulder to shoulder are nearly all educated and formed in Italy. Who will not also give due value to the fact that generally the Pope himself will be an Italian? The influence of Methodist missions in Italy will always be far-reaching and profound, not only on the religious life of the masses of Italians, but also on the personnel of the Catholic Church, from Pope to missionary monk, and that influence will count for the kingdom of Christ.

GIOVANNI FERRERI.

BIG GAME AND PYGMIES

DR. CUTHBERT CHRISTY has put his experiences in Central African forests in quest of the okapi into a book full of thrilling adventures. It is published by Macmillan & Co. at a guinea, and has an introductory chapter by Sir Harry Johnston, the discoverer of the okapi, which is 'perhaps the most coveted of all African sporting trophies, owing to its rarity and the extreme difficulties attending the penetration of its forest solitudes.' He first met Dr. Christy twenty-two years ago as he was going to Uganda to assist in the fight against sleeping sickness, which was beginning to depopulate those parts of the Uganda Protectorate which bordered on the shores of the Victoria Nyanza. Dr. Christy has had nearly twenty-five years' experience of tropical Africa, and has taken part in military expeditions, several sleeping sickness and tropical diseases missions, and in expeditions undertaken for the purpose of exploration, shooting, natural history collecting, the study of African economic products, or the discovery of minerals.

The present volume deals mainly with the Ituri Forest region of the Congo, where he was employed on behalf of the Belgian Government from 1912 to 1914. This block of equatorial rain-forest lying mainly south of the Ituri river is little known to the white man. For size of timber and awe-inspiring grandeur it surpasses the Nigerian Gold Coast and Liberian forests, though their wealth of festooning creepers, saprophyte, and fern is magnificent. The Ituri forest lies just within the rim of the great Congo basin, with a general altitude of three to four thousand feet above sea level. Its pygmy people give it unrivalled interest. Dr. Christy has paid three visits to this

forest. The natives from Bafwabole to the Ituri are the finest and most interesting he has seen in all Central Africa. Both men and women are tall, well-formed, clean, well-dressed, happy, industrious, and friendly. They are good carpenters and skilled workers in iron, straw, and grass. They must be the best-dressed people in Africa, and are real artists in ceremonial or military display. The women are handsome, and quite charming to deal with. They decorate themselves with black paint in most elaborate designs, of which two are never alike. These last for weeks without renewal.

Dr. Christy gives some striking instances of the speed at which news can travel by native drum-signals. At one station he found the Chef De Poste and another explaining some pictures in an illustrated magazine to a native girl. As they bent over the pictures she suddenly seemed to be listening to the taps of a native drum in a village about two miles away. She ran out of the house, telling Dr. Christy to bring his gun. Looking up, they saw a number of black storks circling nearer and nearer. The natives were keenly interested in the natural history collecting that was going on, and those in the village two miles away, who knew where the girl was, at once began drum-talk, telling her to warn them that the birds were coming. Each village has its short code of signals, with which most of the villagers become acquainted. Cattle-owning tribes have a cry: 'Lions amongst our cattle. Come and help.' Sleeping natives are up in an instant, and all hurry to the rescue. One night, when such a call was made, Dr. Christy went to see what was happening. He found several hundred natives, all with spears, shouting and gesticulating round a patch of bush where were a lion and lioness with one of the dead cows. Both were wounded, but made savage advances, as if trying to break through the cordon of spears and torches. 'The fury of the men, the barking and yapping of the dogs, and the savage growls of the lions, made up an indescribable pandemonium.' When daylight came the lion was filled up with spears, and Dr. Christy got two bullets into the lioness. Three cows had been killed, one native was past help, and five others were badly bitten and mauled.

The pygmies who once kept to the depths of the great forest have learnt the value of ivory, developed a liking for garden produce, and found iron-pointed arrows more effective than their primitive hardwood, needle-pointed ones. They now frequently camp on the forest margin, and are usually in the pay of the Arab or other chief. The little untamed people are hard to do with. Dr. Christy had one for a month, who went out with him hunting day after day. He learnt a good deal from him about the pygmies and the natural history of the forest, and saw some marvellous shooting with the bow and arrow. The man had been a slave and had lost caste, so that he brought Dr. Christy no nearer meeting other pygmies. Later he won the friendship of the little folk. He discovered tiny footprints, which led to an encampment where there were three or four little women and the tiniest of tiny mites of children. In time he got to

know the men, who visited his camp, taking away presents of salt, and iron to be made into spears. Then Dr. Christy camped near them and roamed the forest with them, 'searching for signs of okapi, tracking the giant black forest pig, or the elephant, or the dwarf Ituri buffalo, a game little animal which affords most exciting sport, often enough at dangerously close quarters.' They had intimate knowledge of the life of every animal, great and small, and were wonderful trackers, without whom the sportsman was helpless. They were always wanting salt, and would sometimes treat their white friend to a weird dance to gain it. 'They would all troop out of the forest beating on drums, blowing horns, or piping queer grass whistles, dancing one behind the other, men, women, and a host of children, little tiny mites with daubs of red or black on their faces. In my clearing they would hitch up the drums on a post and begin to beat them in earnest.' The grown-ups remain close to the drummers; the younger people come next, going round in circles, swaying their bodies and patting their little stomachs; whilst the women shuffle along the other way round, chanting intermittently to the rhythmic beat of the tom-toms. After an hour's performance they filed past the tent, each receiving a spoonful of salt from one of the white man's boys, whilst he distributed arrows, beads, knives, or something useful, to each of the elders. They love honey, and put in their arms to a bee's nest in a tree, bringing out pieces of honeycomb, which they stuff into their mouths and throw away the empty comb. 'All the while a cloud of bees buzzed round them, settled on them, ran about them, but for some reason or other they were not angry bees, and apparently the robbers did not get stung.' They live in little beehive huts clustered underneath the trees. Dr. Christy learnt their names for many things, and found them past-masters in the art of speaking by gesture. He was able to follow their descriptions, and sometimes to send them with messages. The men are about 3ft. 9in. to 4ft. 3in. in height. The women average a good deal less.

In 1900 Sir Harry Johnston got some pieces of striped skin from the natives of the Congo forest. This was Europe's introduction to the okapi. In 1913 Dr. Christy shot a young male. This was, with the exception of one shot a year earlier, the first time that the okapi had been seen and shot in its native forest wilds. Probably no animal is so shy or so ghost-like in its movements through the forest. To gain even a sight of it the help of the pygmies must be secured, and months must be spent in practising forest craft with them and learning to interpret the meaning of every noise. 'The smallest sound may mean elephants, the biggest only a monkey or a squirrel.' The book has much to say of the African elephant. Cow elephants will convoy an old patriarch and shield him with their bodies from shot and spear. Dr. Christy saw seven or eight elephants crossing a river with a fine old tusker in the midst. He hoped to get in a shot as the tusker came up the bank, but before he had any chance to do so they were gone.

One chapter is given to forest insects. The goliath beetle is the

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largest beetle in the world, and has beautiful chocolate and white markings. It goes droning about in the hottest part of the day several hundred feet up in the air, making a noise like an aeroplane. When it comes down the pitch of the sound is lowered, and the great legs, with their formidable anchoring hooks, catch hold. 'The revolving wings are brought together, their hinged ends neatly folded in beneath, and the great wing-cases, widespread during flight, are shut down over them. One almost expects to see a passenger climb out.' The beetle is attracted by bright shining objects, and one hot day, when cook-pots, plates, and dishes were scattered round the tent, fifty-four were caught. The most annoying insect pests are bees, ants, ticks, and flies. The little hornet is easily offended by any one walking beneath the nest or carelessly shaking the branch. The only chance of escape is an instant flight before the main army arrives. If overtaken, the intruder must dive through the thickest and leafiest spots at hand. One day, when the rain came down in a deluge, the pygmy attendants cut down leafy branches to form a shelter. This disturbed some hornets, who attacked in force despite the rain and darkness. Rifle and spear were left behind in instant flight. 'Never shall I forget that blind scramble through the darkness, with my eyes full of water and wasps. I got torn to pieces, and broke my last pair of spectacles. The pain of a good dose of poison from many stings is intolerable, and lasts for hours.' Buffaloes carry innumerable ticks in and about the ears and on the thin-skinned under-parts. When mature, the female tick falls from the animal on the ground, and when her thousand eggs have hatched the little ticks climb the nearest likely stick and wait for some buffalo to come along. If a hunter comes first they fasten on every part of his body. A plentiful lather of carbolic soap left on after the evening bath is both prevention and remedy. Despite these discomforts Dr. Christy has only recollections of keenest pleasure and excitement left by his encounters with the fierce little pygmy buffalo up and down the Ituri river. 'The skill of the men poling up the rapids, the dangers of going down again, the glorious and ever-changing scenery of the wonderful river, and the camp life on the picturesque islands, once seen, once experienced, can never be forgotten.' Maps and illustrations add much to the interest of Dr. Christy's story. The little okapi calf is a charming creature.

JOHN TELFORD.

Our much-esteemed contributor, Mr. T. H. S. Escott, died at Hove on June 14, at the age of seventy-nine. He was a clergyman's son who gained a high position in London journalism, and followed John Morley as editor of the *Fortnightly Review*. Before he was forty his health broke down, and he never regained his former strength. He was steeped in the literary and social history of the Victorian period, and his books are both entertaining and full of out-of-the-way knowledge.

Recent Literature

THEOLOGY AND APOLOGETICS

Early Christianity and its Message to the Modern Church.
By R. Martin Pope, M.A. (Epworth Press. 5s. net.)

WE are glad to welcome Mr. Martin Pope's Fernley Lecture, the more so because so few of his predecessors in this lectureship have found their subject in the history of the Church. We may state the plan of this volume in the writer's own words. 'Let us, then, endeavour in the first place to state briefly certain of the fundamental characteristics of the early faith so far as we can estimate them, and then consider the challenge which it threw down to its myriad-sided environment, its struggle for acceptance, its steady, if chequered, advance, its problems and its vicissitudes during the first three centuries of its progress.' Following this outline the book falls into three parts: (1) Characteristics of Early Christianity, (2) The Challenge of Early Christianity to its Environment, (3) Contact with the World. An epilogue considers the Message of the First Three Centuries to the Modern Church. Mr. Pope has already shown his competence to deal with the patristic period and we hope to have further work from his pen in the same direction. In the first book brief chapters on 'Evangel,' 'Redemption,' 'Power,' 'Witness,' and 'Fellowship' bring out the vividness and originality of the Christian message. We may single out a very attractive passage where the virtues of the new life are set forth. 'Love was the sovereign of all the Christian graces. Then there was Joy (*chara*), a new gift to a cheerless world worn out by its pleasures; and Peace (*eirēne*), a sentry of the soul, protecting it from the invasion of dark imaginations and desires, or an umpire deciding between two issues and rewarding the better, more often a state of the soul now brought into reconciliation with God; and Sincerity (*eilikrineia*), that fair flower whose petals blossomed in the sunlight of God and caught "the white radiance of eternity"; and Gentleness or Meekness (*prautes*), which makes the conflicts of will to cease, and softens harsh self-assertiveness; and many others.' Mr. Pope holds that, in spite of all contradiction, 'the Christ-impulse' is at work in the world to-day, 'the impulse that co-ordinates all forces of spiritual elevation, science and art, the imaginative faculties of poet, painter, artist, prophet, in a vast endeavour to spiritualize the conditions of human thought and activity.' But we need all the forces of the gospel in its first freshness if this endeavour is to succeed. In the second book we pass from the New Testament to consider the background of Early Christianity.

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Recent Literature

THEOLOGY AND APOLOGETICS

Early Christianity and its Message to the Modern Church.
By R. Martin Pope, M.A. (Epworth Press. 5s. net.)

WE are glad to welcome Mr. Martin Pope's Fernley Lecture, the more so because so few of his predecessors in this lectureship have found their subject in the history of the Church. We may state the plan of this volume in the writer's own words. 'Let us, then, endeavour in the first place to state briefly certain of the fundamental characteristics of the early faith so far as we can estimate them, and then consider the challenge which it threw down to its myriad-sided environment, its struggle for acceptance, its steady, if chequered, advance, its problems and its vicissitudes during the first three centuries of its progress.' Following this outline the book falls into three parts: (1) Characteristics of Early Christianity, (2) The Challenge of Early Christianity to its Environment, (3) Contact with the World. An epilogue considers the Message of the First Three Centuries to the Modern Church. Mr. Pope has already shown his competence to deal with the patristic period and we hope to have further work from his pen in the same direction. In the first book brief chapters on 'Evangel,' 'Redemption,' 'Power,' 'Witness,' and 'Fellowship' bring out the vividness and originality of the Christian message. We may single out a very attractive passage where the virtues of the new life are set forth. 'Love was the sovereign of all the Christian graces. Then there was Joy (*chara*), a new gift to a cheerless world worn out by its pleasures; and Peace (*eirēne*), a sentry of the soul, protecting it from the invasion of dark imaginations and desires, or an umpire deciding between two issues and rewarding the better, more often a state of the soul now brought into reconciliation with God; and Sincerity (*eilikrineia*), that fair flower whose petals blossomed in the sunlight of God and caught "the white radiance of eternity"; and Gentleness or Meekness (*prautes*), which makes the conflicts of will to cease, and softens harsh self-assertiveness; and many others.' Mr. Pope holds that, in spite of all contradiction, 'the Christ-impulse' is at work in the world to-day, 'the impulse that co-ordinates all forces of spiritual elevation, science and art, the imaginative faculties of poet, painter, artist, prophet, in a vast endeavour to spiritualize the conditions of human thought and activity.' But we need all the forces of the gospel in its first freshness if this endeavour is to succeed. In the second book we pass from the New Testament to consider the background of Early Christianity.

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knowledge of the earliest records of all; of which he writes very beautifully, 'The New Testament keeps the soul alive. Its message is the breath of God moving on the face of the waters, the heavenly wind that blows from the pure hills of His Being.'

Christianity and Modern Thought (11s. 6d. net); *Religious Certitude in an Age of Science* (7s. net). By Charles A. Dinsmore. (H. Milford.)

The first of these volumes contains nine lectures which present the views of a group of representative laymen and ecclesiastics concerning various problems which scholarship, within and without the Church, has brought into being. The Dean of Yale Divinity School takes the position that if you have kept that mood and bearing toward the sublime verities by which men live, and if you are able to answer back in terms of trust and obedience, of aspiration and high resolve, then you have kept the faith. Professor B. W. Bacon thinks there is the beginning of a return to theology. Men really want to know something about the living God who is actually at work around us and in us. 'Really men are coming to think it is worth while to think about Duty and Destiny in this mysterious universe in which we find ourselves, and that it does even matter to us what the purest, noblest, most God-loving devoted man that ever lived felt towards this God that seemed to have forsaken Him on the cross.' Dean Sperry of Harvard has known many men and women who died with a resilience, a capacity for experience still unexhausted. The principle and power of true life was still theirs. 'The whole essence of Christianity is its assurance that what is true of Jesus is the ultimate truth of all human life.' The editor points out in his foreword that the Church has been compelled to adapt itself to the intellectual development of the last two centuries. 'Religion must shape the tenets of its faith to accord with what is known, and must subject them to the fiery ordeal of criticism.' With that statement most thinkers would agree, but that does not mean that everyone will subscribe to the conclusions reached in this fine set of lectures. Professor Dinsmore's volume is an amplification of the second lecture in the larger volume. He discusses The Influence of Science on Modern Religious Thought; The Nature and Truth of Religion; What we know and what we believe. The scientific spirit is one of absolute open-mindedness and the subordination of personal preferences and dislikes, and that is true of the religious spirit. 'Both demand complete self-surrender as indispensable to success; both require the receptiveness of a little child; both command their servitors to subordinate all material advantage to the higher interests; both enjoin utter mental integrity; together they seek to control the world for the sake of humanity.' The claims of the Bible are set forth, and God is described as the indwelling spirit—a Being present in every point of His Creation. 'When we become aware of ourselves we are aware of a Power not ourselves. By co-operating with this Power we can develop characters of moral strength and spiritual

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beauty.' 'God cannot be less than personal, He may be infinitely more. By faith, therefore, we think of Him as a living Spirit operating through the electric framework of the world. When we seek Him as the Father of our spirit in whom dwells all that we desire, we put this belief to the searching test of life.' It is a stimulating treatment of a subject of profound interest and importance.

The Church Catechism : Its History and Meaning. By E. Basil Redlich, B.D. (Macmillan & Co. 4s. 6d. net.)

The writer's position as Director of Religious Education in the Diocese of Peterborough gives special importance to this text-book for teachers and students. It supplies details as to the sources and compilers of the Catechism and the standard of Churchmanship which they uphold. From the time that Christianity was introduced into England, the Creed, the Lord's Prayer, and Ten Commandments formed the basis of religious instruction. On the eve of the Reformation people loved the services of Matins, Mass and Evensong, though they could not follow them perfectly, and especially as Mass depended on the ceremonial to give them an idea of the service. The laity therefore used the Primer to say prayers privately during Mass. The chief place was given to the Hours of the Virgin Mary, from which the book was named *Horae*. The predecessors of the Church Catechism supply material for an instructive chapter, and this is followed by a full account of the Catechisms of 1549, 1552, and 1558, and of the three Catechisms of Alexander Nowell, the late Headmaster of Westminster School. His large Catechism and the smaller edition of it, known as the Middle Catechism, were both in Latin; the Little Catechism was in English. That is given at length in the chapter devoted to it. The final revision of the Catechism was due to the Savoy conference of 1662, which was 'an Instruction to be learned of every child before he be brought to be confirmed of the bishop.' The closing chapter on 'The Meaning of the Catechism,' will be very helpful to teachers and students, and so indeed will the whole book.

Songs of Sorrow and Praise : Studies in the Hebrew Psalter.

By Duncan Cameron, B.D. (T. & T. Clark. 7s. net.)

The writer is Director of Religious Instruction in the Provincial Training College, Edinburgh, and Assistant to the Professor of Hebrew in the University. As Hastie Lecturer at Glasgow University he delivered five lectures on the Psalter which are now expanded into ten chapters. The first is on the form of the Psalter; seven are devoted to the Covenant, the Law, and other subjects specially prominent in the Psalter; the last two give much interesting information about the Psalter in the Jewish and the Christian Church. The Psalms are not the production of any one age, and the titles suggest that the Psalter grew out of various collections of psalms which were naturally associated with David, as the Law was with Moses, and

the Proverbs with Solomon. The features of the pattern of poetry in the Psalms are outlined in a way that will help many readers. The attitude of the psalmists to the Law finds full expression in Psalms xix. and cxix., and they regard the Temple as God's dwelling-place, where worship is to be offered to Him, and the centre through which He works. The modern synagogue prayers are steeped in the language of the Psalter, and it has always been dear to Christian hearts, and has had a deep and lasting influence on life and conduct. The book will be greatly prized by all lovers of the Psalter, and will send them back to its study with new zest and quickened interest.

The Message of the Book of the Revelation or the War of the Lamb. By J. Dey, M.A., D.D. (H. Milford. 4s. 6d. net.)

This book has grown out of seaside studies with a group of men and women. After Dr. Dey's death it was felt that it should be published to make more clear to Bible students what he regarded as a most beautiful and spiritual but too often beclouded book of the Bible. It connects itself closely with the situation of the Churches to which it was given, and of the prophet through whom it came. Dr. Dey's interpretations are sane and well-balanced and lay stress on the religious and Christian character of the Revelation. The book was written to comfort Churches suffering sore persecution, and to assure them of overwhelming victory for the cause of Christ. The numbers used 'are mostly symbolic or indefinite, and are not to be taken literally.' In the first three chapters the Son of Man reviews His army; then the Lamb receives and opens the Revelation which God gave unto Him. The seals are broken one after another, and leaf after leaf of the roll is set free. The safety and happiness of the servants of God is next brought out. The judgements of the trumpets have had many fantastic and far-fetched interpretations, and this part of Dr. Dey's work will be specially studied. All corrupting and persecuting world-powers are to be overthrown, and after the judgements, chapters x. and xi. show how the gospel of God's salvation is symbolized in a little book whose message John is to give to the nations, till Christ receives them all as His kingdom.

The Christ of the New Testament. By Paul Elmer More. (Milford. 13s. 6d. net.)

This is the fourth volume in Professor More's study of 'The Greek Tradition.' He has set himself to separate German scholarship from the regnant German philosophy, and to show how the achievements of the higher criticism may be accepted without succumbing to a purely humanitarian view of Christianity. He thinks we 'may pay no heed to the vociferous band led by W. B. Smith in America, J. M. Robertson in England, and A. Drews in Germany, who are reducing Christianity to pure myth and symbolism, with no vital relation to the teaching of a man Jesus, if, indeed, such a man ever existed.'

It is a lusty band, but its champions 'are shockingly defective in the saving grace of common sense.' 'There is something pathetic in the effort of these scholars to preserve Christianity as a comforting faith while depriving it of any supernatural basis.' The consensus of unbiased scholars is veering steadily to the belief that Mark and Q are essentially trustworthy. Professor More thinks the virgin birth has been abandoned by the majority of unprejudiced scholars. On that point we are bound to differ from him, though he holds that it can be given up without detriment to the fundamental doctrine of the Incarnation. As to the Resurrection, he regards the theory of subjective hallucination as incredible, but inclines to think the appearances of Christ were subjective. The Resurrection 'would be the supreme act of grace, the divine confirmation of our faith in the other world as an ever-present reality behind these veiling clouds of phenomena; without it the Incarnation would be left a tale of sound and madness, signifying nothing.' There also his position is open to criticism. To substitute 'visions and revelations of the Lord' for Strauss's hallucination theory will not explain the facts as recorded in the Gospels and in 1 Corinthians. A band of disciples, numbering up to a hundred and twenty, do not see the same vision at the same moment. The only explanation that fits the facts is the actual presence of Christ. These are deductions from an important statement of the Christian position, but Professor More says the test of orthodoxy at the Fourth General Council, in 451, was 'an explicit statement of the faith held so unequivocally by the little band of disciples at the beginning—that Jesus of Nazareth, whom they had known and heard, who had been crucified and, as they believed, had risen from the dead, was one person of two natures, human and divine. That is all, and it is enough.'

The Abingdon Press, of New York, pours forth a splendid stream of books. Bishop Neely writes on *The Methodist Episcopal Church and its Foreign Missions* (\$2.50 net). The relations between the home Church and its missions are discussed, and the action of the General Conference of 1920 in electing no missionary bishops, but setting apart an unusually large number of general superintendent bishops, is criticized. Bishop Neely argues that the true plan is for each mission to have self-government and independence, whilst sustained by the living influence of the Mother Church.—*A Book of Worship*, compiled by W. C. Barclay (\$2.50 net), provides a memory verse, lesson, and prayer for each day of the year, and also for special days. Brief quotations in prose and verse are added to the lessons. The object is to secure the participation of all its members in the family worship. It is admirably planned, and the prayers, both original and selected, are just what are needed.—*The Pastoral Office*, by J. A. Beebe (\$3 net), is intended for those thinking of the ministry, and deals with worship, administration, and pastoral relations. It shows how much sermon material comes from life, and keeps the minister in living contact with his flock.—*The Dynamic Ministry*,

by Oscar L. Joseph (\$1.25 net), presents the minister as thinker, preacher, pastor, and leader of worship. The opulence of the minister's resources is brought out in a way that will inspire courage and enterprise in furthering the kingdom of Christ.—*Hill-Tops in Galilee*, by Harold Speakman (\$8 net), has eight illustrations in colour from the author's paintings, and its vivid text is itself a series of pictures of the Holy Land and its people. It is a very attractive volume.—*The Haunted House*, by H. E. Luccock (\$1.50 net), is a volume of original and arresting sermons.—*Synthetic Christianity*, by Lynn H. Hough, is the Merrick Lectures for 1923. Its themes are Triumphant Truth, Goodness, Beauty, Brotherhood, Godliness. Christianity is the most creative energy released in the human spirit, and 'Godliness becomes the triumphant consciousness of the presence and transforming potency of the living God, the deep and abiding fellowship of the living Christ.' A book like this will set many hearts on fire.—

The First Epistle of Paul the Apostle to the Corinthians. With Introduction and Notes by E. F. Brown, M.A. (S.P.C.K. 6s. net). This is a welcome addition to *The Indian Church Commentaries*, which contain references to Eastern religious thought and life which will appeal to Christian and non-Christian readers. Mr. Brown belongs to the Oxford Mission to Calcutta, and his Introduction was originally given as a lecture to his Indian students. The extended Notes are of special interest, especially those on chapters xiii. and xv. English students will find much in the volume that will help them to understand the Epistle and the spiritual conditions in India.—*The God of the Early Christians*. By Arthur Cushman McGiffert. (T. & T. Clark. 6s. net.) These important lectures were delivered before the Divinity School of Yale University. Professor McGiffert intended at first to trace the development of the Christian idea of God through the centuries, but that proved too large a subject for four lectures, and he therefore narrowed his inquiry to a single period. The first lecture is on 'The God of Jesus and of Paul.' 'Jesus was a devout and loyal Jew, and the God whom He worshipped was the God of the people Israel.' Paul went beyond Jesus 'in extending the category of deity to include Christ himself.' We cannot agree with the writer when he says that Paul differed from Jesus in emphasizing holiness; for the Sermon on the Mount, with its beatitudes and its general teaching, lays supreme emphasis on holiness. The second lecture is on 'The God of the Primitive Gentile Church,' 'whose God was Jesus Christ alone.' That is disputable indeed, but the third lecture, on 'The God of the Theologians,' seeks to explain how the worship of God was added to that of Christ. 'The God of the Jews became permanently the God of the Christians.' This did not mean the displacement of the Saviour Jesus Christ, but the extension of His functions to include creation, providence, and judgement. 'Religion speaks in the historic doctrine of the deity of Christ; philosophy speaks in the Logos Christology, which means the distinction of the Son from the

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Father, and that, too, even though both are declared to be equally divine.' It is a thought-provoking book for which we are the more grateful because we strongly dissent from some of the positions taken up.—*Israel before Christ: An account of Social and Religious Development in the Old Testament.* By A. W. F. Blunt, B.D. (Oxford University Press. 2s. 6d. net.) The historical study of the Old Testament is as difficult as it is fascinating. The literature is primarily and before all else intended to preach, and is 'a suggestive and even illuminating illustration of the kind of religious and moral thoughts, ideas, and principles with which the higher teachers of Israel in successive generations were labouring to nourish the mind and soul of the people.' So read and studied it becomes one of the best handmaids of true religion. Mr. Blunt divides the history into five periods: From Abraham to Joshua; The Settlement in Canaan; The Monarchy; The Exile; The Returned Jews. New light is thrown on the various stages of the history, and everything is presented in the clearest way. Numerous illustrations add sensibly to the value of this important volume of *The World's Manuals*.—*What is your Name?* By Charles Reynolds Brown. (Milford. 7s. net.) Dr. Brown is Dean of the School of Religion in Yale University and Pastor of the University Church. The reception given to his *Yale Talks* has encouraged him to send forth this set of ten addresses given in the University Chapel, and they will be as popular as the earlier talks. They are unconventional, frank, and practical. 'What is your name?' shows how the name a young fellow brings to the University may become a finer thing as a result of training and consecration. There are some impressive words about moral purity, and a caustic reference to Billy Sunday, and a criticism of Bryan's statement that science destroys religion. The addresses get home to the conscience, and will bear good fruit.—*Reality in Bible Reading.* By Frank Ballard, D.D. (T. & T. Clark. 6s. net.) Dr. Ballard feels that, 'ultimately, Christianity rests upon the Bible. Whatever may be sincerely said in regard to Christian "experience," unless there be a basis of historic fact, it is all nothing but a castle in the air.' He is anxious to have the public lessons well selected and presented in a translation that is a reliable rendering of the original. He thinks also that there should be occasional explanatory comment, succinct and lucid, where it is really necessary. His list of instances where an accurate translation throws new light on familiar passages will repay careful perusal. Dr. Ballard has given long and scholarly attention to the subject, and many will be grateful to him for his vigorous and illuminating volume.—*An Approach to the Bible*, by Charles F. Ream, M.A., B.D. (J. W. Butcher), gives a general view of the main outline of biblical study. It opens with a short account of the English Bible and the Holy Land, then it traces briefly the history and development of the Old Testament, the story of the Jews, the Coming of Jesus Christ, and the New Testament. It is lucid and instructive from first to last.

The Sunday School Times Company of Philadelphia sends us *The Apostle John: Studies in his Life and Writings* (Marshall Brothers, 8s. net) and *Evolution and the Supernatural* (1s. 3d. net). They are both by Dr. Griffith Thomas, well known as a learned and ardent champion of the evangelical school, who died last June in Philadelphia. The studies in St. John bring out clearly the facts of the apostle's life and supply 'Outline Studies' of the Gospels, Epistles, and Revelation which will be of much value to teachers and preachers. Critical problems are not much in evidence, the volume is practical and spiritual throughout. There is an interesting section on 'Methods of Interpretation' of the Revelation. The booklet on Evolution traces the history of the hypothesis, and reaches the conclusion that 'if the Bible is true, evolution cannot be true.' He holds that Theistic evolution robs the Bible of authority as effectually as does evolution. That is not the position generally taken, but it is strenuously maintained here, and with much ability.

Prayers for Public Worship. By Lauchlan M. Watt, D.D. (Allenson. 5s. net.) Dr. Watt prepared this Service Book for use in Glasgow Cathedral, where it has stood the test of regular use. It contains twenty-one General Services, with services for Christmas Sunday, Christmas Day, Epiphany, Easter, and a Municipal Service. They give due place to praise; the prayers are brief and varied. Many will be glad to have such an approved guide for their own conduct of public worship.—The Professor of Systematic Theology in Knox College, Dunedin, delivered a lecture on *The Fundamental Principles of the Reformed Conception of the Church* (Aberdeen: Bisset) to ministers of various Churches met to consider the Lambeth proposals for reunion. Dr. Dickie expounds the Presbyterian doctrine of the Church. Their claim to catholicity and apostolicity has always been based on their endeavour to fulfil the whole end appointed by Christ for His Church. They are 'essentially the Church Militant of the Reformation,' engaged in an unrelenting war with evil. The theory that the Church is in any way constituted by the possession of a particular form of ministry they utterly renounce. Autonomy is held to be necessary to the well-being of the Church, if not to its very being.—*The Greater Christ: Essays in Religious Restatement.* By Albert D. Belden, B.D. (Sampson Low, Marston & Co. 3s. 6d. net.) The first part of this volume deals with 'New Knowledge and the Faith' in a way that will help lay readers and young people to understand some difficult questions. The proof of Evolution is put clearly, and the gain for religion of the evolutionary view is well brought out. The Fall, the Authority of the Scriptures, the Divinity of Christ, the Cross and the Resurrection are handled in the same helpful manner, and the chapter on Jesus and Immortality will comfort many. The second part, headed 'A Miscellany of Application,' brings out the more august and historic conclusions about Christ to which the popular mind is returning, with a fresh, spontaneous interest, and dwells on the Social Message of the Gospel, the Redemption of Labour, and kindred themes. The attractive

style and the variety of theme make this book one that young people will read with special interest.—*Divus Thomas: Commentary Concerning Philosophy and Theology*. (Placental.) The publication of this work was interrupted by the war but is now resumed. The volume for May gives expositions of the text with four dissertations on the mysticism of St. Thomas; his doctrine of biblical inerrancy; act and power in 'Concerning the procession of the Creatures from God'; and the origin, force, and real formula of the principle of causality. Notes and disputations, and notices of books on St. Thomas make up an important volume.—*Grammar of Palestinian Jewish Aramaic*. By W. B. Stevenson, D.Litt. (Clarendon Press. 7s. 6d. net.) This grammar is intended to equip students for the reading of the Targum and the Aramaic portions of the Palestinian Talmud and Midrashim, and to provide a help to the study of the Aramaic elements in the New Testament. Those who wish to begin with the Aramaic of Ezra and Daniel will find due guidance. The notes on syntax are a special feature of the grammar, and are based almost entirely on Dr. Stevenson's personal observations. Such a grammar was much needed, and its preparation could not have fallen into more competent hands.—*Question Time in Hyde Park*. By Clement F. Rogers, M.A. (S.P.C.K. 6s. net.) Mr. Rogers has been speaking for the Christian Evidence Society in Hyde Park and has invited and answered questions after his addresses. He here gives his answers in five sections: Free Will and Determinism; The Teaching and Person of Christ; The Bible and the Creeds; Christianity and History; Christianity in History. Illustrations and references are added where the answers need enlargement, and the volume is an armoury for evidential work. It covers a wide area and the answers are full of knowledge and good sense.—*Faith's Title-Deeds*, by David M. McIntyre, D.D. (Morgan & Scott, 5s. net) shows that they are presented to the understanding and certified through life. The supreme need of the hour is the strengthening of belief in God and things spiritual, and these studies give a noble conception of Deity, of reconciliation through Christ, and the indwelling of the Holy Spirit. Dr. McIntyre's position as Principal of the Bible Training Institute in Glasgow gives special value to his work. *Pathmakers to Christ*, by Roderick Campbell (Morgan & Scott, 2s. net), is the work of an earnest Christian who writes on the vital problems of religion with the force of deep and heart-felt conviction.—*The Secret of Brotherly Love*, by Andrew Murray, D.D. (Morgan & Scott, 1s. 4d. net), is a pocket companion with brief and soul-stirring papers for each day of the month.

Mr. Stockwell has published *Toward Sun-Rising* by J. McI (3s. 6d. net) and *Business in the Bible*, by W. G. Barnes (2s. net). The first contains ten addresses on Bible themes connected with the King's highway. They are interesting and high-toned, full of wise counsel and encouragement for pilgrims. *Business in the Bible* is an ingenious compendium of business maxims, occupations, and other subjects connected with business mentioned in the Bible. It will surprise not a few readers to see how many and how full these references are.

HISTORY, BIOGRAPHY, AND TRAVEL

Carlyle to 'The French Revolution' (1826-1837). By David Alec Wilson. (Kegan Paul & Co. 15s. net.)

MR. WILSON'S first volume did much to remove the impression produced by Froude's work, and this second volume shows how much love and tenderness there was between Carlyle and his brilliant wife. Their letters prove their delight in each other's company and their never-failing interest in each other's concerns. The friendship with Jeffrey stands out in the early part of the record. Mr. Wilson says, 'It is easy to feel why Jeffrey and Carlyle enjoyed each other's company, with similar sentiments and so many different opinions.' The hardest of Jeffrey's work was done; Carlyle's was but beginning. The judge offered his friend £100 a year, but this Carlyle would not accept. He opened to him the pages of *The Edinburgh Review* and did not fail to scold him for various follies. When they visited each other they talked far on into the night. Carlyle called him the best mimic—in the lowest and the highest senses—he ever saw. 'He is one of the most *loving* men alive; has a true kindness, not of blood and habit only, but of soul and spirit. He cannot *do* without being loved. He is in the highest degree social.' The intimacy with Edward Irving remained very close. When Edinburgh was flooded with elders and divines attending the Annual Assemblies, Irving preached in the biggest church available; it was packed at six in the morning whilst Irving preached 'like a Boanerges' on the Apocalypse. Carlyle told him faithfully what he thought of the 'tongues.' He felt that 'without unkindness of intention' Mr. Drummond, the banker, did poor Irving a great deal of harm. Before he died in 1834 Irving began to have misgivings, and told Drummond, 'I should have kept Thomas Carlyle closer to me; his counsel, blame, or praise was always faithful; and few have such eyes.' Mrs. Carlyle's part in general when Jeffrey visited them, was that of a good listener, but when the visitor praised the pancakes she found a tongue and boasted that she had made them, 'to the polite surprise of Jeffrey and the admiration of her husband, who was proud to see she was not ashamed of work.' The literary work of the time is described with pleasant detail. It records the birth of *Sartor Resartus* and its ill favour with the publishers; it brings us down to the completion of *The French Revolution*, after the tragic burning of the first volume by Mrs. Taylor's maid, who mistook the manuscript for waste-paper and used it to light the fire. The way husband and wife bore this disaster is one of the proud pages of their biography. We do not agree with Mr. Wilson when he says that the publication of the work 'was a more important event than Jena or Waterloo,' but Carlyle said truly, 'I put more of my life into that than into any of

my books'; and it still holds its ground as a classic. Mr. Wilson's short chapters are full of spirit, and the illustrations really light up a story which never loses its fascination.

Elizabethans. By A. H. Bullen. (Chapman & Hall. 10s. 6d. net.)

Mr. Bullen gave six lectures at Oxford on English poets and dramatists, and these form the chief part of this book. It was said at the time that 'he had lived among his poets: from Drayton to Campion, all were his familiar friends.' The first study, 'Michael Drayton' is the amplification of an address given at Stratford-on-Avon during the Shakespeare Tercentenary. Drayton's 'Heroicall Epistles' are imaginary love letters of actual historical personages; one of which, from Lady Geraldine to Henry, Earl of Surrey, in Italy, is quoted at some length. She is anxious for his safety:

As through a gate, so through my longing ears,
Pass to my heart whole multitudes of fears.

His matchless 'Ballad of Agincourt' is his most popular piece, and Mr. Bullen regards him as one of the choicest spirits of the Elizabethan age. Samuel Daniel will live in the affection of students and men of letters. Few men have ever cultivated literature with such frank, whole-hearted devotion. George Chapman lives in Keats' great sonnet. 'His gifts were indeed strange, but the controlling sanity, that should have made them of a piece, was lacking.' Thomas Dekker's song, 'Art thou poor, yet hast thou golden slumbers,' is well known, and 'Golden slumbers kiss your eyes' is as beautiful. There is nothing sweeter to be found in all Blake's 'Songs of Innocence.' Nicholas Breton's lyrics have a pleasant, sprightly lilt, and his quaint and neatly turned prose gives bright, cheerful pictures of Elizabethan society. Dr. Thomas Campion was a born singer and a consummate artist. William Bullein the physician's work on 'the fever pestilence' marks him as a man of parts who could tell a merry tale with infinite jest. Hakewell wrote 'An Apologie or Declaration of the Power and Providence of God in the Government of the World.' Fulke Greville was Sir Philip Sidney's friend, and one of the most thoughtful of poets. The last of the ten studies is 'Shakespeare, the Englishman'; as discriminating and suggestive a piece of work as any of the set. We feel as we turn these pages that we are sitting at the feet of a master who not only enjoys, but discriminates, the work of these memorable Elizabethans.

Unknown Surrey. By Donald Maxwell. (John Lane. 15s. net.)

The title page describes this volume as 'a series of unmethodical explorations of the county,' and that is part of the charm of the book. It skips about from scene to scene in a fashion that awakens interest and draws a reader on from one pleasant excitement to another. The illustrations, in line and colour, are as engaging as

the text; and though some places which we visit are really well known, Mr. Maxwell manages to invest them with new charm. 'Literary Surrey' has many details about John Evelyn and William Cobbett, with glimpses of George Meredith, Fanny Burney, Cowley, Denham, Shelley, Matthew Arnold, Keats, and Thomson. The section on Thames-side Surrey has much to say about Ruskin and the Wandle, and does not forget the little island of Runnymede, made famous by Magna Charta. A racy chapter, headed 'Ugly Ducklings,' shows how 'Hindhead, positively the ugly duckling of Surrey, has got beyond the swan stage and is rapidly becoming an ostrich. Or to take another simile, Cinderella has come into her own, and the places written up by an age that is gone have become the ugly sisters.' Surrey iron and gunpowder have their place in the record. 'A Day with the Devil' takes us to 'The Devil's Jumps' relieved against the rising slopes of Hindhead, and thence we pass to the Lake District of Surrey, formed by Frensham ponds. Mr. Maxwell's *Unknown Sussex* and *Unknown Kent* have been very popular, and this volume has the same variety and vivacity. We are glad that *Unknown Essex* is in preparation.

Walter Pater's *Marius the Epicurean* is an acknowledged masterpiece, and the pocket edition (3s. 6d.) which Messrs. Macmillan have just issued ought to tempt a wider circle to share the pleasure of reading it. It is a mirror of the times of Marcus Aurelius. We see the sports of the Roman amphitheatre, the triumphal processions in which the crowd delighted; we watch the Emperor in his home and at worship; the teaching of Epicurean and of Stoic is lighted up, and we follow Marius into the Christian congregation where he finds light on many problems that perplexed him. It is a wonderful study, rich in thought and exquisite in style and phraseology.—*Beyond the Moon Gate*. By Welthy Honsinger. (Abingdon Press. \$1.25 net.) This is a girl's diary of ten years in the interior of the Middle Kingdom. She gives a racy account of her struggles with the hardest language on earth. She was served with a bowl of soup with great ceremony when she had asked for sugar. She had said 'tan' in a low level when it should have been 'tan' in a high level. She adopts a baby left at her gate, almost starved to death, and has to keep a strict eye on the wet nurse engaged for her; she buys a cemetery with five hundred graves, and becomes admiral of a fleet of junks; does noble things for Chinese girls; and finally goes to France to work among the coolies in the Great War. It is a vivid set of pen-pictures with some very good illustrations.—*Before the Norman Conquest*. By R. T. Williamson. (Newcastle: Reid & Co. 3s.) Sixteen stories from early English history are here retold from the Anglo-Saxon Chronicle, the works of Bede, and other authorities. Caesar's First Invasion, Caractacus, Boadicea, Bede, and Alfred have their own chapters, and there are maps and references to the sources for each story. It is a piece of careful work and full of interest.

GENERAL

The A B C of Nineteenth-Century English Ceramic Art. By J. F. Blacker. (Stanley Paul & Co. 15s. net.)

THE A B C Series for Collectors has made its reputation, and this volume will add to it. It has over twelve hundred examples illustrated in half-tone and line, and describes the work of potters in all parts of England, Scotland, Wales, and Ireland, with the detail which gives living interest to the record. Mr. Blacker says the tenacity of certain of the old potteries, such as Wedgwood's and Minton's, is no less astonishing than the spasmodic brilliancy of some later ones, such as Hadley's faience, whose careers have ended, though they have left imperishable records of skilled labour. Minton and Doulton have done much to educate the public, and have produced wonderful wares, resembling no others. The survey opens with the Staffordshire potteries, and passes on to the master potters at Tunstall, Stoke-on-Trent, Etruria, Burslem, and other centres. In 1907 the gross output of our china and earthenware factories was £7,584,000, of which the material used cost £2,854,000; 67,870 persons were employed, and 68,287 others were engaged in brick and fire-clay works. The sketches of master potters are full of lively detail, and the chapter devoted to 'Essentials to the Potter's Art' gives a clear account of the potter's wheel, the clays used, and the manufacturing processes. It is a book which collectors will greatly prize, and for which all who are interested in English pottery will be grateful to Mr. Blacker.

The Constitutional History of Scotland. By James Mackinnon, M.A., Ph.D., D.D. (Longmans. 16s. net.)

Professor James Mackinnon is one of the most brilliant and attractive living writers of history, and the appearance of a new book from his pen is always somewhat of an event. We therefore cordially welcome his latest volume, which will take no unworthy place beside those with which he has already enriched the literature of history. While of unquestioned interest and importance to the student of history or law, his present subject may perhaps appear to be of lesser interest to the general reader. This, however, is far from being the case, for Dr. Mackinnon can never fail to be interesting; and this admirable study of the constitutional history of Scotland, from early times to the Reformation, will afford much pleasure and profit to any intelligent reader. It presents a striking picture of an aspect of history that, despite its vital importance, is too often regarded somewhat askance; and it is a matter for congratulation that, within the compass of a single volume of moderate length, so adequate an account of the constitutional history of Scotland is now available.

Among its outstanding characteristics are the interest and clarity of the story; Dr. Mackinnon simply cannot write with the pen of Dr. Dryasdust, and his exposition of a somewhat recondite subject shows no trace of tediousness or obscurity. He reveals a clear grasp of his subject, has spared no pains in research, and gives his authority for every statement of importance, thus enabling the reader to check his results. He is occasionally at issue with those who have preceded him, as, for instance, with Freeman, as to the genuinely representative character of the Witan; a point on which we are inclined to agree with him. Reference to the author's footnotes, and the information as to original sources which he gives, will afford the necessary guidance to any reader who may desire to pursue a serious course of study in a subject which is vastly more interesting than is commonly supposed. We warmly commend this most valuable book, and congratulate the writer upon a contribution to historical literature which is in every sense worthy of his earlier achievements.

The Aeneid of Virgil. Vol. II., bks. iv-vi. In English verse.
By Arthur S. Way, D.Lit. (Macmillan & Co. 5s. net.)

Dr. Way is an indefatigable translator of the classics. His record is surely unique, in an exercise which has its perils as well as its joys, its pitfalls as well as its triumphs. He has chosen a spirited metre for his version of the Aeneid. The lines race like the runners of whom Virgil says:

Haec ubi dicta, locum capiunt, signoque repente
Corripiunt spatia auditio limenque relinquunt,
Effusi nimbo similes, simul ultima signant (*Aen.* v. 315-8).

Dr. Way translates:

This said, each taketh his place, and away at the starting-sign
Into the course they dash, and they bound from the barrier-line,
Like a cloud-burst pouring forth, all eyes on the far goal set.

There is no denying the vigour of the metre: but who can say that it represents the measured stateliness of the original. Let us try again with such a line as:

Ibant obscuri sola sub nocte per umbram (vi. 207).
[Onward they moved, dim forms in lone night's shadow-land.]

The swing of the English is too rapid for the nocturnal wayfaring of careful travellers. Add to this the inevitable padding which the metre demands, and Dr. Way spreads out even a Virgilian half-tone to its fullest extent and impairs its effect. Of course, this raises the large question, 'Can any English form of verse adequately represent the Virgilian hexameter?' Nothing, in our opinion, but the blank verse of *Paradise Lost* or the *Excursion*. Better still, as Butcher and Lang have shown us in their translation of the *Odyssey*, is a prose translation after the manner of the Authorized Version. Nevertheless, Dr. Way's is a courageous and interesting experiment, which should attract many English readers desirous of a knowledge of Virgil.

The Society for Promoting Christian Knowledge publish *India and the Church* (4s. 6d.), which gives the impressions of various members of the recent Mission of Help. It is a dream of the 'Church in Action' in India, Burma, and Ceylon; a glimpse of the eternal gospel in an Eastern setting. The Bishop of Winchester discusses 'The Spiritual Responsibility of Empire'; the Rev. D. Jenks writes on 'The Church in India.' The prodigious success of missionary work is leading the Indian Church, conscious of its fellowship of life, to declare that it cannot be treated as a subordinate partner. The Dean of Manchester covered Northern India from Assam to Quetta, and has much to say in praise of 'The Englishman in India,' and of the splendid specimens of English womanhood. Mr. Swain returned with an increased sense of the magnitude and difficulty of the missionary enterprise; Dr. Waggett found that in India our English nature has learned a new candour, and exercises a new attraction of appeal. Mr. Vernon Smith's subject is 'Personal Religion.' Miss Higson considers 'The Social Application of Christianity.' She holds that the greatest contribution Englishwomen in India can make must be through their own personalities, by the spiritual uplift which they give in the home, in social life, in public service. Dr. Foss Westcott describes the Mission of Help, and the Archbishop of Canterbury's sermon at the Dismissal Service brings the volume to a close.—Dr. Palmer, Bishop of Bombay, has written a shilling pamphlet on *The Movement for the Freedom of the Church in India*. He sketches the historical background; describes the movement for self-government; the proposed Indian Church measure; and the position of chaplains and English congregations. In the proposals for reunion in South India the connexion with the State was a great difficulty, but this was removed when it was found that the English Church in India wished to be rid of it. The fact is that the Indian Government will soon be so predominantly controlled by Hindus and Mohammedans as to make the present connexion of the Church with it preposterous.

Evolution at the Crossways. By H. Reinheimer. (C. W. Daniel Co. 6s.) It is the fate of pioneers in thought that their ideas are first strenuously opposed and then uncritically stereotyped, to the detriment of free inquiry and progress. In such matters the scientific world is every bit as dogmatic and lacking in flexibility as theology has often been. The Evolution Theory, for example, after being treated with something near contempt, was almost immediately accepted when presented in its Darwinian form; and in that form is the orthodox creed of science to-day. The mainstay of the Darwinian theory is the principle of natural selection, which has been taken as the all-sufficient explanation of the origin of species, and the clue to the centre of all the mysteries of nature and social life. The result of this petrification of thought has tended to confuse biology, and to produce dangerous errors in political and social theory. After all, natural selection is a purely negative regulative principle, not the first or highest in the evolutionary order. The higher, positive factors of universal co-operation, division of labour,

self-restraint and mutual service have operated in nature on a scale never adequately realized. To bring to light the relevant facts, and to get them seen in their true perspective, is an arduous task which requires the zeal and persistence of an apostle, and assuredly Mr. Reinheimer is the apostle of this new biology. In the work here noticed, *Evolution at the Crossways*, he pleads for a revision of values in biology and for the recognition of a proper criterion of success in evolutionary changes, above all for the recognition of one unswerving moral principle working in all orders of life. 'When we realize that the "struggle for existence" is a struggle to find better means of co-operation, and the "fittest" is the one that co-operates best, we shall then realize that science and religion and government stand on common ground and have a common purpose.' Whether this new reading of biology attracts or repels, it ought not to be neglected. The case for morality in nature is here succinctly set forth, both with authority and charm.—*How to Avert Cancer*. By H. Reinheimer. (2s. net.) The writer has taken special interest in this subject since he became a medical student in 1889. He agrees with the Hon. Rollo Russell that cancer is caused by the consumption of animal flesh, together with tea, coffee, and beer, and that the luxurious eaters and the over-nourished are the most subject to cancer. Health is largely a question of the adoption of a dietary chiefly vegetarian and frugivorous.

The Nature of Love. By Emmanuel Berl. Authorized Translation by Fred Rothwell. (Chapman & Hall. 12s. net.)

To M. Berl Love indicates all those feelings presented to consciousness which are connected with external and personal objects. It signifies religious feeling, friendship, patriotism—in so far as a nation is a person—as well as the relation between a man and a woman. He divides his study into two 'Inquiries.' Four chapters, on Realistic, Idealistic, Biological, Sociological Explanations, lead up to the fifth on Pluralism and Monism. Love obtains its sustenance from many springs and in varying degree. 'It comes now from one thing, now from another—at its own pleasure. It uses tendencies and perceptions, vanities and ambitions, as paths along which to reach us—handles with which to take hold of us.' The Second Inquiry follows four lines—Sentimental Dynamism, Intuition and Fusion, and Antimonies of Love. 'Zeal never snatches hold of the vision that reveals God to the heart. Grace must confer it. On the road to Damascus, Paul does not enter into possession of God. Later on he is to feel God living within him. . . . God remains distinct alike from Elijah and from St. Paul.' Love is 'a three-visaged God. It can no more be reduced to a single element than it can be derived from a single cause.' Love is, in fact, 'unintelligible. It contains an element of irrationality which the human mind is unable to grasp!' M. Berl says: 'If there is one feeling that can be simple it is the love of God. If sentimental oppositions are to be overcome

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anywhere it is at the foot of the altar.' He deals wisely with mystical experience, showing how the princes of ecstasy mistrust ecstasy. The book starts many lines of thought, and well repays careful study. Mr. Rothwell is much to be congratulated on a translation which has both grace and strength.

State Socialism after the War. By Thomas J. Hughes. (Bale, Sons & Danielsson. 4s. net.) This is a second revised edition of an able exposition of Christian State Socialism. Mr. Hughes holds that the social scheme of Jesus has become practicable and possible, and has been brought near by our modern complex life, with its wonderful developments of business methods. Europe needs spiritual force to heal the wounds of war, the contentions between classes, and the hatred between nations. Land tenure, housing, hours of labour, and kindred questions are considered, with the changes necessary for the beginning of the new order. The abolishing of absolute and unconditional ownership of property would give equal opportunity to all, and the position of each citizen would depend upon his individual merit and ability. Economic equality, Mr. Hughes thinks, would be as great an advance in the world's progress as political equality has been. Those who do not accept the writer's conclusions will be interested in his exposition.—*Christian Ideals in Industry.* By F. E. Johnson and A. E. Holt. (Methodist Book Concern. 75 cents net.) This volume belongs to the 'Life and Service Series,' and is written for the use of young people's and adults' classes. How industry affects the employer and the worker is clearly brought out, and subjects are suggested for discussion. The old competitive game is a harsh one, and Christianity holds that there is a better way. Strikes and lock-outs are interruptions of the game. Fellowship in industry is the new game, and much is said about the spirit in which it should be played. The book is timely, and present conditions are carefully kept in view throughout the discussion. *The Fourth 'R': The Forgotten Factor in Education.* By Homer S. Bodley. (Fleming H. Revell Co. \$1.75 net). The fourth 'R' stands for righteousness, which greatly needs to be taught in the schools. Mr. Bodley sets forth the wonderful manifestations of God's purpose, wisdom, and goodness in the material universe, and the physical and mental life of man. He then describes the sociological life, some arts of life, the general purposes of life, and closes with quotations from the Psalms, and the psychology of The Fourth 'R.' The work is shaped as a reading book, but the various chapters may be used as a text-book for study. It is full of matter presented in an arresting way, and each chapter is followed by 'Topical Suggestions.'

Christian Citizenship: The Story and Meaning of C.O.P.E.C.

By Edward Shillito. (Longmans & Co. 3s. 6d. net.)

This book has been prepared, at the request of the Executive Committee, to describe the ideals and aims of C.O.P.E.C., and trace its links to the past and its possibilities for the future. The Bishop of

Manchester points out in his Preface that Mr. Shillito unites all the qualities needed in an interpreter of the movement. He devotes a chapter to each of the ten reports of the Conference, and prefaces them with two chapters on earlier social work and on the extended preparation for the assembly in Birmingham. The significance of each report is brought out in a way that will send students to the reports themselves, and a closing chapter brings out the work of the future towards which C.O.P.E.C. leads. 'It witnesses to the truth of the kingdom of God as the appointed destiny of human society.' It is a book that will help to keep alive the flame that was kindled in Birmingham.—*The Proceedings of C.O.P.E.C.* (Longmans & Co. 3s. 6d. net.) This is a report of the meetings of the Birmingham Conference which gives some of the opening speeches verbatim and puts the pith of others in brief compass. Mr. Reason has not found it easy to condense his abounding matter, but he has done it with care and skill, and one can follow the proceedings from day to day. The Rev. W. R. Maltby's address and Miss Underhill's paper on 'The Nature and Purpose of God' are given in full, and a bird's-eye view of the whole Conference is presented. The volume is not only a record, but one that will stimulate thought on the vital questions which were discussed so eagerly at Birmingham.

The Pilgrim's Progress: A Lecture. By J. W. Mackail. (Longmans & Co. 3s. net.) This lecture was delivered at the Royal Institution on March 14, and deals with Bunyan's work as one of the great English classics. Dr. Mackail mentions three names in the process of increasing appreciation. Froude may be said to have handled the matter for the first time with fully intelligent sympathy; Hale White did so again 'with an even finer touch, and with that lucidity of which he was an unequalled master,' and Sir Charles Frith's introduction to an edition published in 1898 was even more important. Bunyan not only produced a masterpiece, but also created the English novel. Behind its narrative and dramatic excellence is an ethical and spiritual import more fundamentally valid than that of the *Paradise Lost*. Some illustrations of its qualities as a work of art are singled out, but Dr. Mackail does not forget that Bunyan was more than an artist—he had the clear vision of one who had probed life to its depths. It is a lecture that lovers of Bunyan will want to set beside their favourite edition of the immortal pilgrimage.

Introduction to Modern Philosophy. By C. M. E. Joad. (Oxford University Press. 2s. 6d. net.) This addition to *The World's Manuals* supplies a long-felt want for a short but comprehensive account of the most important developments in Modern Philosophy. It deals with views which have emerged since the publication of Mr. Bradley's *Appearance and Reality*, and includes studies of Modern Realism; the Philosophy of Mr. Bertrand Russell; Neo-Idealism, as represented by Croce and Gentile; Pragmatism and the Philosophy of Bergson. Such studies are not to be mastered without thought,

but Mr. reader, estimating Bergson much more than Maclean, discusses and Arr and il human human and see race, c subject many day in social, has m the Cr and th Whoever sacrifici treated The The V writte with of Be sane a realm are. bad p of all and n busin its el the U Mr. T not a of a have fruit tions Upon B.C. fire true Deta dem

but Mr. Joad tries to make the path as easy as possible for the general reader, and it is no small advantage to have such condensed, critical estimates of the work of these modern thinkers. The portraits of Bergson, Russell, Croce, and William James add to the interest of a much-needed manual.—*Equality and Fraternity*. By Douglas Macleane. (Allen & Unwin. 7s. 6d. net.) Canon Macleane discusses such subjects as the Rights of Man, Fraternity, Equality, and Aristocracy, in their manifold aspects, with a wealth of quotation and illustration which makes them very much alive. 'The humanitarian impulse still gathers strength, in the sense that the human conscience is increasingly bent on remedying pain and injustice and securing a happy and wholesome life on this earth for all of every race, climate, and condition.' The Canon presents both sides of a subject in a way that arrests attention, and makes us familiar with many minds and the development of thought on subjects of present-day interest. Aristocracy of worth is dealt with in its political, social, and racial aspects; and Equality in the Home and the Church has many practical applications. 'The higher the Call, the heavier the Cross. "Kings suffer more than other men," said a dying Tsar, and the spiritual shepherd must give his whole life for the sheep. Whoever has any superiority committed to him is bound to use it sacrificially for those who have it not.' Familiar themes are here treated in a fresh and helpful fashion.

The Nature of Art. By J. A. Smith. (Clarendon Press. 2s. net.) The Waynflete Professor of Moral and Metaphysical Philosophy has written an open letter to the Professor of Poetry which he now prints with Professor Garrod's consent. The doctrine advocated is that of Benedetto Croce. Criticism must furnish weighed, balanced, sane and sound judgements on the nature and value of what fills the realm of poetry, and must be a theory of what poetry and all its work are. 'Wrong theories of poetry are the ultimate causes of all the bad poetry and the unpoetry that cumber the world.' The identity of all the arts with one another, and their distinction from philosophy and morality, and from science and religion, is dwelt on. The main business of the critic of poetry or any other art is to show wherein its characteristic, distinctive individuality lies.—*The Philosophy of the Upaniṣads*. By S. Radhakrishnan. (Allen & Unwin. 5s. net.) Mr. Tagore says, in a foreword to this volume, that the Upaniṣads are not associated with any particular religion, but have 'the breadth of a universal soil that can supply with living sap all religions which have any spiritual ideal hidden at their core, or apparent in their fruit and foliage.' Professor Radhakrishnan has special qualifications for expounding the main movements of Indian thought. The Upaniṣads form the end of the Veda, and date from the sixth century B.C. They draw attention to the inner, immortal self, the glorious fire within the soul. Their central theme is the search for what is true. Inner purity is more important than outer conformity. Detachment from self and attachment to God are what the Upaniṣads demand. Meditation, morality, and worship of God in spirit and

in truth are insisted on, and the idea of rebirth is prominent. The study is full of interest.

Wisps of Wildfire. By F. W. Boreham. (Epworth Press. 5s. net.) This new volume of essays is as varied and as full of insight and imagination as any that have preceded it. Each of the twenty-one papers is a gem. Common things become radiant as we read; and life gains new meaning. What romance is in the paper on 'Sweethearts and Fiddlesticks'! It revolves round Penelope's diary in Wilkie Collins' great detective story, and draws from other diaries many a charming love-story. Mr. Boreham has a touch of romance in him. 'Whenever I meet a pair of lovers in a leafy lane I know that I am living in a land in which church bells are constantly ringing, and in which church spires point men's hearts and minds with steadfast insistence to the skies.' We do not wonder at the popularity of Mr. Boreham's books. It is a pleasure to be in such company.—*A Summary of Methodist Law and Discipline.* By John S. Simon, D.D. Fifth Edition, revised to the Conference of 1922, by John Elsworth. (Methodist Publishing House. 7s. 6d. net.) No one could have been chosen to prepare this new edition whose name would inspire more confidence than Mr. Elsworth. His natural tastes and his experience on the Conference platform marked him out for the task, and he has carried it out with characteristic care and sound judgement. The latest regulations of Conference are inserted in their proper place; the arrangement is perfected by various changes in presenting the matter; and new sections dealing with public morals, international and industrial relationships, and the gambling evil are added. The information as to the Allan Library is brought up to date, and the Reply to the Conference to the Lambeth Appeal is given in Appendix VII. Despite such additions, it is a comfort to find that the new edition weighs five ounces less than its predecessor. Dr. Simon's *Summary* is indispensable, and the new edition, with the attention given to Standing Orders and the re-arrangement to secure uniformity of language and grouping, is one which cannot be too highly commended.

Fine Feathers. By William Le Queux. (Stanley Paul & Co. 7s. 6d. net.) Enid Aytoun and her lovers make a theme such as Mr. Le Queux loves. There is an air of mystery about the girl's father, and this makes it hard for mother and daughter, but they show spirit and resource, and Enid's marriage to Lord Saxby is a great social and personal triumph. The father's end is tragic.—*Love and Liberty*, by Alexandre Dumas (Stanley Paul & Co., 2s. 6d. net), is now first translated into English by R. S. Garnett. It is a thrilling story of the Neapolitan Revolution, and is the only one of his romances for which Dumas craved immortality. Nelson plays a part in the tragedy of plots and executions.

Thought, Faith, and Healing. By Mrs. Horace Porter. (H. R. Allenson, Ltd. 2s. 6d. net.) Attention is here centred on 'that strengthening of the "inner man," by the Holy Spirit's power, whereby the sufferer's life and being is made more truly

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whole.' The quickening of the spiritual forces which reach to the inmost depths of our being, and the change of attitude towards the ills which trouble us, by the shifting of attention away from self to God, must result in renewal of some kind, and a greater power of resistance to disease, leading often, but not always, to the vanquishing of its effects. Our attitude towards spiritual healing really turns upon our attitude towards Christ. It all depends upon whether our aim is set upon using His power to meet our needs as we see them at the moment, or upon using the means to draw us nearer to Himself.—*Thoughts on Many Themes*, by Edith Macdonald (Allenson, 2s. 6d. net), is a suggestive little book. The writer belongs to a gifted family, and these thoughts show both insight and power of expression. 'Human beings are far too heavily weighted with moral sense for creatures merely mortal,' says much in brief compass. There is a great warning in the little sentence: 'Being tired of living is far from being a sign that we are fit for dying.' We can see how the questions of biblical criticism have been faced, and the relations between science and religion. There is a quiet sanity in these pages which makes them a really profitable study.—*The Climber: A Poem*. By Dr. A. T. Shearman. (Cowes: Beach Villa. 2s.) A set of sonnets which describe life as a climb towards the heights. Much thought and study lie behind the poems, and they not only stir the fancy but provoke thought. The quality of the work comes out in the description of Christ gazing on the sights around Capernaum:

Raven above and flowers on the plain,
The rustic moving 'mid his figs and grapes,
Far patient toilers on the trench'rous deep,
The merchant's column in its search for gain,
A shepherd's self-neglect to save his sheep:
Nought of the scene that solemn eye escapes.

A Madcap Schoolgirl, by Alys Chatwyn (Epworth Press, 5s. net), is a story that girls will delight in. It is full of high spirits and lively games, but the adventure with burglars is dramatic, and Marjory proves herself more than a match for 'the biggest crook in London.'—*The Story of Our Dinner-Table*, by John Lea (Epworth Press, 1s. net), is full of information about bread, meat, vegetables, dessert, and the dinner-table itself, with all that is on it. It is brightly written and well illustrated.—*Our Boys' Best Annual*, edited by Ernest Protheroe, and *Our Girls' Best Annual*, edited by Alys Chatwyn. (Epworth Press. 3s. 6d. net each.) These Annuals have gained great popularity, and no one will wonder at it. There is fun and adventure in all the stories, and a wealth of fancy which is extraordinary. The pictures catch the spirit of the tales, and the poetry has a lilt of its own. The paper on 'Healthy Pets' in the Boys' Annual will appeal to young folk, and so will everything else in the two fascinating volumes.—*The Kiddies' Annual* (Epworth Press, 3s. 6d. net) is full of delight and instruction for small folk. They may learn their A B C from it; they may watch child-life in China; they may read

Ruskin's *King of the Golden River* and *Gulliver's Travels*; they will find pictures, poetry, stories, such as they love. It is charming from first to last.—*Sayings and Portraits of John Wesley*. Compiled and edited by John Telford. (Epworth Press. 3s. 6d. net.) This book will be a treasure to Wesley students. It gives a saying from Wesley for every day of the year, and states the source from which it is taken. It also reproduces fifty-two Wesley portraits, giving details as to the artists and dates. Besides these appeals to lovers of Wesley it has extracts from his works which afford glimpses into his mind and heart. The coloured frontispiece of the Romney portrait, from a Baxter print, is very attractive. The volume is neatly bound in red cloth and printed on paper which shows up the portraits well.—*Lift up Your Hearts* is a Collection of Prayers for Special Occasions, written and compiled by T. Harold Mallinson. (Epworth Press. 2s. 6d. net.) It includes prayers with the choir, opening prayers and invocations, offertory prayers, and prayers for special services. They are brief, simple, devout, and full of thought. Preachers will find it a very suggestive little collection. The 'Sacramental dismissals' are excellent.

Documents on Christian Unity, 1920-24. Edited by G. K. A. Bell. (H. Milford. 7s. 6d. net.)

The Dean of Canterbury had here gathered together the documents relating to Christian unity called forth by the Lambeth 'Appeal to all Christian People,' and the preparations for the World Conference on Faith and Order, and other projects and proposals for reunion. The ninety documents show how the subject has reached a decisive stage all round the world, in Australia, Canada, India, England, Scotland, the United States of America. Dr. Bell hopes that 'the collection thus brought together will prove practically useful to those who may be called upon to take part in negotiations or conversations leading towards Christian unity, and may itself contribute to the development and increase of that interest in the subject which is already so abundantly manifest.' It was a happy idea to prepare such a volume, and many will be grateful to Dean Bell for the care and skill with which he had carried it out.

The Private Memoirs and Confessions of a Justified Sinner. By James Hogg. (A. M. Philpot. 5s. net.) This grim narrative by the Ettrick Shepherd is the first of the Campion Reprints, taken from the edition of 1824. Mr. Welby says in his Introduction that of Hogg's prose only these 'Confessions' attain to considerable success. The artistry is remarkable and we watch 'a nature that materializes, monstrosly, all its own evil, and is killed by that which it has created out of itself. Poe never invented anything more horrible, or with so much spiritual significance; Defoe never did anything with more convincing particularity.' The two brothers are a strange contrast and the younger is a terrifying study. The mysteries of 'The editor's narrative' become more grim in 'The Private Memoirs and Confessions.'

Periodical Literature

BRITISH

Edinburgh Review (July).—Mr. J. S. Barnes writes on 'The Basis of Fascism.' 'It recognizes that the inmost and deepest life of a nation rests on religion, and it seeks to make of Italy a Community of the Faithful, a Holy Empire, designed to gather, in the fullness of time, all men into its bosom. There is nothing incongruous in the revival of this idea at the present day, if it is regarded, as it is regarded in Italy itself, as merely the project of empire of a young nation almost certainly destined to expand.' There is an important article on 'Germany to-day.' 'In private conversation, and not least in Prussian ex-officer circles, Ludendorf is anything but a hero.' He has more to fear from the ribald than from the malicious among his opponents. 'Of the great disillusionings of the common man in connexion with the war, he has been, next to Woodrow Wilson, the greatest.' A new and very welcome feature of the Review is the twelve pages given to notices of 'Recently published Books.'

Hibbert Journal (July).—An interesting article by S. K. Ratcliffe describes 'Spiritual Conditions in the United States.' The writer points out the contrast between two characteristics of modern America—a vast weight of acceptance and convention, amounting to the strongest social conservation, and the 'incessant experimental character of the people.' He believes that the latter force is the stronger and will prevail. Professor Langley's paper on the 'Interpretation of Religious Experience' does not provide easy reading, though it contains some suggestive points—e.g. as to the relation between perfection and progress. Professor E. J. Price writes on the well-worn subject of 'The Psychology of Religion,' and claims to show that it 'can never take the place of the philosophy of religion, nor can it render theology otiose.' Professor Bacon's investigation into the 'Nature of Design of Q,' i.e. the second synoptic source, shows the difficulty and complexity of the subject, but tends to the conclusion that 'Q' was not a mere agglutination of sayings, but 'a gospel,' perhaps 'more akin to Paul and John than many of our extant Synoptics.' Principal Graham's article on George Fox forms an interesting contribution to the Fox Tercentenary literature. A learned article by Professor De Faye discusses 'The Influence of Greek Scepticism on Greek and Christian Thought in the First and Second Centuries.' Dealing with parallel conditions in our own times, the writer points to a 'deeper Christianity' as the probable result of present sceptical tendencies. Other articles in an excellent number are 'Dogma as Metaphor' by Guy Kendall,

'Creativeness in Conduct and Religion' by Dr. L. A. Reid, and 'English Modernism' by Principal H. D. A. Major.

Journal of Theological Studies (April).—A New Papyrus Fragment of the *Didaché* in Coptic' is published by Rev. G. Horner. A pathetic interest attaches to the paper on 'An American Diatesaron' by the late Dr. F. C. Conybeare. Professor Burkitt, in an added note, says that he 'may be said to have died in the very act of writing it.' Rev. F. E. Brightman contributes an erudite article on the Quartodeciman controversy, dealing with three questions: (1) What was the *Pascha*? (2) In what sense did the Quartodecimans observe the fourteenth day? (3) What did their observance mean; what did it commemorate? Principal Oman expounds the scope of Otto's 'Idea of the Holy,' and strives to damn it with the faint praise that it 'is not exactly a revelation' and that 'if it does little to satisfy thought, it does a great deal to stimulate inquiry and reflection.' Professor A. T. Robertson's note on the use of the Aorist Participle in the *Koiné* is suggestive. The reviews of books include a batch of volumes on the Apocalypse, noticed by Dr. A. E. Brooke, and other notices, written by Rev. J. K. Mozley and other competent writers.

Expositor (June).—Professor W. B. Stevenson describes what he considers 'The Best Ten Books on the Value and Use of the Old Testament.' An unusually able paper follows by Rev. H. J. Flowers, B.D., on 'The First Commandment.' The relation of this commandment to all the rest is excellently set forth. A second instalment is given of 'The Secret Experience of the Prophets,' by Professor Hermann Gunkel. Brief as it is, it is full of instruction. Professor A. T. Robertson's paper on 'Wrong Chapter and Verse Divisions in the New Testament' draws attention to an evil not yet sufficiently remedied. 'Pauline Readjustments,' by Rev. Llyn-Davies, suggests that 2 Tim. iv. 9-20 'has been misplaced by a scribe and that it originally belonged to the end of 1 Tim.'

Expository Times (June and July).—In addition to the 'Notes of Recent Exposition' by the Editors, always good and fruitful, some of the more striking articles in the June number are 'The Unjust Steward' by Professor W. P. Paterson, 'Psychology and Religion' by R. H. Thouless, and 'The Institution of the Eucharist' by Rev. G. Margoliouth. In the July number a variety of interest is provided by Dr. J. D. Jones's vigorous sermon on 'The Devil's Slander' (Job i. 9, 10), Dr. W. F. Lofthouse's paper on 'Tablet B.M. No. 21, 901,' and Professor McFadyen's review of Herrmann's 'Ezekiel.' Otto's much-discussed volume, 'Idea of the Holy' is reviewed from a fresh angle by Professor H. Mulert of Kiel. The sections, 'In the Study' and 'Contributions and Comments,' contain interesting and useful material for the Bible student.

The Pilgrim (July).—The Bishop of Manchester writes on C.O.P.E.C., which left on all its members the sense of spiritual

power and unity, and showed that matters arousing vehement difference, not only of opinion but also of feeling, could be discussed without any trace of personal bitterness. It became a very wonderful fellowship of thought and aspiration and plainly represented a vast potentiality for effective action. The October number of *The Pilgrim* will be devoted to articles on some of the leading subjects discussed at the Conference. There are two papers on George Fox and other interesting articles in the July number.

Review of the Churches (July).—A discussion on the 'Ideals of Asceticism,' in which Dr. Percy Dearmer and Dean Inge take part, and a set of papers on France, Germany, Hungary and Servia 'After the War' are special features of this number. Mr. Coulson Kernahan writes on 'George Macdonald.' Never was there a happier marriage. On both sides, the relationship was idyllic, ideal. He remained a Child of the Kingdom to the end. Heavenly wisdom was born in him with the purity of a trusting child-heart. Dr. Carnegie Simpson's article 'On the Depreciation of Preaching' is a reply to some statements made by Dr. Percy Dearmer in his paper on 'The Recovery of Public Worship' in the April Number of the Review. He does not agree that 'the age of the Sermon is over.' He thinks that the desire to make sacrament the great thing lies behind the tendency to depreciate preaching.

Science Progress (July).—Mr. Lloyd discusses the 'Problems of Saturn's Rings.' The ring-system that surrounds the planet is, so far as we know, found nowhere else in the universe, and most of the work of astronomers in connexion with Saturn has been directed towards the elucidation of that problem. The course of inquiry is followed and the present position of the problem is indicated. Professor Corrigan writes on 'Stephen Gray, an Early Electrical Experimenter,' who died in 1736. It is a pity that the memory of such a pioneer has been allowed to remain in an almost complete obscurity.

The Torchbearer (June).—This is the first number of a parent's educational journal. It has articles on The Artist as Teacher; The Teacher as Statesman (an address by Mr. H. G. Wells); Michael Sadleir writes on Parental Misgivings, and there are other papers of special interest with a drama for a school May-day celebration. It is a very promising number.

The Dublin Magazine (July) gives 'Tales of the Pelish' translated from the Roumanian of Carmen Sylva, and other stories and verse of special interest. 'Along the Calabrian Coast' tells of a journey to Reggio in the path of the earthquake of December, 1908. 'Messina was intolerably insulted by it, resentful. The whole savour of the place was wormwood. In Reggio it seemed to release a flood of almost transatlantic energy.'

AMERICAN

Harvard Theological Review.—To the April number Professor J. de Zwaan, of the University of Groningen, contributes an elaborate article (60 pages) in which he gives his reasons for answering in the affirmative the question: 'Was the Book of Acts a posthumous edition?' Harnack, Loisy, and Goguel are regarded as representing respectively a conservative, a radical, and a moderate solution of the problem of the genesis of Acts. But in de Zwaan's opinion none of these theories is satisfactory; his own hypothesis is that our Acts is a sketch left unfinished by Luke and afterwards edited by some friend or friends. Modern writers on the sources of the Acts are divided into two main groups: those who, like Harnack, Torrey, Jackson, and Lake, believe in sources worked over by the author of Acts, and those who, like Norden, Loisy, and Goguel, hold to an original composition spoiled by the enterprise of an interpolator. According to de Zwaan, Acts was edited, not by Luke, the companion of Paul, but by a post-Pauline Christian; the basis of this editor's work was, however, the unfinished writings of Luke, the author of the Gospel. 'The final editor of Acts was not the author of the Gospel—he corresponds more closely to Loisy's "interpolator," but his work was much less far-reaching than Loisy would claim.' Other important articles are 'Ancestor Worship in Africa,' by Professor James Thayer Addison, and 'The Apostles' Creed,' by Dr. Kirsopp Lake.

Journal of Religion (May).—Professor Shirley Case pleads for 'the re-habilitation of Church History in Ministerial Education.' It will come readily enough, when ecclesiastical historians can manage to write so that students—not may, but—*must* read what they have to say. Professor B. W. Bacon's paper on 'Punctuation, Translation and Interpretation' in relation to the Bible is timely, and one could wish that its suggestions might be speedily carried out and current translations of the New Testament so printed and arranged as to aid in the intelligent reading of the Old and New Testaments. Professor Carl Clemen of Bonn writes on Anthroposophy, a new religious movement less known than theosophy, but now making great claims for itself in Germany. Dr. R. Steiner is the founder of the Society which propagates this new gospel. Other articles are 'The Christianizing Process among Preliterate Peoples,' by Ruth Shoule, and 'Agencies for promoting Religion in the Colleges,' by Dr. Shailer Mathews.

Princeton Theological Review (April).—The first article entitled 'John De Witt,' by F. W. Loetscher, celebrates the character and work of a noted Presbyterian theologian and college professor. An article on 'The Inspiration of the Bible,' by W. B. Greene, Jun. takes for its theme, 'Deny the inspiration and consequent infallibility

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of the Bible and we cannot be sure whether the other positions assailed are worth contending for.' The line taken by the writer is especially significant in view of the controversies now being waged in America on 'Fundamentalism.' The last article in this number, 'The Testimony of the Scriptures to their own Trustworthiness,' by S. G. Craig, follows up Professor Greene's argument. The second instalment appears of a discussion of 'The Problem of Mental Evolution,' by Finley D. Jenkins. The survey of current theological literature in this number is full and instructive.

Methodist Review (July-August).—Rev. C. Knudson, in a thoughtful paper, asks the question, 'Are Conversions Coming Back?' He replies by showing that the process of conversion meets the four essentials of a valid inner experience. He then answers the original question with an emphatic, Yes! Professor Neufeld writes on 'The Russian Problem,' and Dr. Julius Hecker, who has had varied personal experience of Russia and the Soviet Government, deals with 'The Russian Church under the Soviets.' He comes to the conclusion that in suffering the cruel persecution inflicted by the present Government, the Russian Church hierarchy is but reaping as it has sown. When it was in power, it was unmerciful to dissenters and revolutionists, and now it is 'hoist with its own petard.' The eminent Professor König, of Bonn, contributes a short paper, full of instruction, on 'The So-called Popular Religion of Israel.' Other articles in an excellent number are 'Genesis iii. in the Light of Modern Knowledge,' by Professor Beiler, and a lively criticism of 'The New Geology,' as propounded by the Fundamentalists, from the competent pen of Professor Rice, of Middletown. The sections entitled 'The Arena,' 'Biblical Research' and 'Foreign Outlook' contain short articles, well written and popular, dealing with current topics.

Methodist Quarterly Review (Nashville) (July).—Nine able articles of varied interest constitute the body of this number. Professor J. A. Faulkner, of Drew Seminary, whose name is well known to our readers, discusses the influence of Mystery Religions on Apostolic Christianity, and finds it to be almost *nil*. He emphasizes the fact that, outside of Christ Himself, Christianity sprang from Judaism. Professor A. T. Robertson, also a well-known and eminent scholar, in describing how the *Textus Receptus* of the New Testament won its place, shows why for modern scholarship it is 'hopelessly out of the running.' Dr. S. Anderson deals with 'The Expectancy of College Men,' but he means by the phrase, not what college men expect, but what is expected of them—which is quite another matter. The next two articles appeal chiefly to those who dwell in the Western world—though they deal with topics important to all—'Progress in Mexico,' by G. B. Winton, and 'Characteristics of Frontier Religion,' by W. Warren Sweet. Dr. Holliday's paper on 'The Man who Wrote the Declaration' points

out the strength and the weakness in the character of a remarkable man, Thomas Jefferson. Miss Bethurun's article on 'Art and Religion' deals in an interesting way with a subject of present-day importance—the relation between art and religion. The longest article in the number is entitled 'In Re Einstein,' by N. G. Augustus, who desires 'not to discredit so great an intellectual creation as mathematics,' but denounces the attempt of 'unlicensed imagination under the guise of mathematics to palm off upon mankind' such notions as Einstein's. Whether Mr. Augustus understands Einstein is a question on which we are not competent to enter. It should be added that under the 'Department of Exegesis' and other subordinate headings the editor publishes much important material, notably an article on the impending Unification of the Methodist Episcopal Churches, North and South.

The Christian Union Quarterly (July).—The Editor's Notes show that the World Conference on Faith and Order has the place of leadership in the method of conference. It had its origin in the Protestant Episcopal Church in 1910 and has gained confidence year by year until it holds to-day the co-operation of all Christendom, except the Roman Catholic Church, whose co-operation later is a possibility. The articles deal with various aspects of Christian union. One writer says 'so long as church representatives are intent upon saving the denomination to the world, just so long will the Church stand impotent in the presence of appalling need.' He holds that 'nothing but a union of service will satisfy the needs of humanity to-day, and only such unity will meet the desire of the Father's heart.'

FOREIGN

The Hindustan Review (April).—'Problems of Industrial Labour in India' shows that the hours of labour are too long and the wages only cover the bare minimum of existence. Liquor shops are too near and the miner drinks on an empty stomach. Practically half his wages are thus spent. 'Prostitution is another crying evil in the collieries, while the general insanitation and pollution of water during summer leads to epidemics.'

Analecta Bollandiana. Tomus xlii. Fasc. i. and ii. (Bruxelles: 24 Boulevard Saint Michel).—Mgr. Petit writes on 'Saint Jean Xenos,' M. Villecourt on 'The Arabic Collections of Miracles of the Holy Virgin.' There are other papers of special interest to students, and a full bulletin of publications on hagiography.

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A Message

FROM . . .

The President

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